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THE  
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

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No. 10.]

JULY, 1818.

[Vol. I.

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Biography.

MEMOIR OF REV. WILLIAM BATCHELDER.

MR. BATCHELDER was born in Boston, of respectable parents, March 25, 1768. During the early part of his life, he was under the government of his parents, who watched over him, and took care of his education and morals. But at the age of 13, they were both taken from him in the short space of about three months. The family being thus broken up, he went to reside with his grand parents at Kingston, New Hampshire, where he continued for several years.

At the age of about 16, some impressions of a religious nature appear to have been on his mind. Such a visible alteration took place in his outward deportment, that many were led to suppose he had become a real Christian. He seems also at that time to have had the same opinion of himself. He has since, however, supposed that those impressions were not genuine. Still uneasy and perplexed, he was led to read whatever afforded the slightest encouragement of escaping the punishment threatened to unbelievers. He accordingly read the writings of Relley, Winchester, Chauncy, and others in favour of Universal Salvation. But on carefully examining the various arguments advanced by them

in support of the doctrine, they did not appear to him to be conclusive. Whilst in this unsettled state of mind, he was induced to examine what Socinians superciliously style, *rational religion*. He accordingly read the works of Priestly, Lindsay, and others; and even Swedenborg's visionary theory did not escape him.

Perceiving his thirst for knowledge, some of his friends proposed to assist him in obtaining an education, with a view to the ministry in the Congregational church. With a design to this, he entered Phillips's Academy at Andover; but how long he continued there is not stated. After this, he put himself under the tuition of a respectable Congregational minister in the state of New-Hampshire. He occasionally kept school and studied under different instructors, until he had acquired such knowledge of the languages, that he thought of offering himself for examination at Cambridge. He attended Commencement, for this purpose, probably in 1790; but saw some things in the conduct of one of the young graduates, who was intending shortly to enter upon the ministry, which disgusted him to such a degree, that he resolved not to proceed. Conscious that his



own heart was not sufficiently established in religion to qualify him for the office of a teacher in the church of God, he was struck with the impropriety of obtaining an education solely for the sake of becoming a minister of the gospel; and as that was the condition on which he was to receive the patronage of his friends, he could not conscientiously go forward, while ignorant of the nature and unsettled as to the reality of religion himself. He therefore returned without offering himself for examination.

Not long after, while in this agitated, undetermined state of mind, he happened to spend an evening in company with a number of gentlemen of deistical sentiments. Some of them observing his tone of feeling, that he was not fixed in his religious sentiments, advised him to read Hume's Essays. He accordingly read them; and being charmed with the elegance of the style, he almost imperceptibly drank in the poison of skepticism. Guided by this new light, he proceeded to read Voltaire, Volney, Gibbon, Bollingbroke, Shaftsbury, and, to complete his course of deistical reading, Paine's Age of Reason. Although at times he was greatly shaken with these different and contradictory sentiments, yet truth had taken too firm a hold of his understanding, to be dislodged by the sophistical reasoning of infidelity. He at length came to this resolution, "I am determined, said he, to keep on searching, until I find some solid foundation to rest upon." Urged by his conscience, he was at last driven back to his Bible. This precious Bible, which had been long neglected, "a book, (to use his own language,) which had lived through ages, and had borne the severest scrutiny of its enemies," was blessed to his conviction. He was led to view his own character as exceedingly sinful. He clearly perceived, that the requirements of the holy law of God, far exceed all the efforts and dispo-

sitions of a depraved heart. He was brought unreservedly to acknowledge the righteousness of the divine law, although it condemned him as a transgressor.

These overwhelming convictions continued for several weeks, until he was almost unfit for any kind of business. After passing a distressing night, in which he seems to have been almost afraid to close his eyes lest he should awake in hell; he rose in the morning, and was deeply affected with a sense of the divine goodness, that had preserved him through the night. He retired into an orchard, and so great was his distress, that he thought he must sit down and die. He accordingly seated himself upon a rock, and concluded that he was irrecoverably lost! Solemn thought! But while thus sinking in desponding agony, he was brought to acquiesce in that justice which condemned him. His mind was almost instantly raised to heaven, and he was enabled by an eye of faith to discern the way of salvation by Jesus Christ. A delightful calmness ensued, attended with those contrite views which led him to bow with reverence before the glorious Deity. He was indulged with a sweet assurance, that "with God there is forgiveness, that he may be feared." The horrors arising from a sense of guilt were entirely dissipated, and his soul filled with love and resignation to the will and government of God.

After experiencing those vicissitudes of feeling common to young Christians, he appears to have arrived to the enjoyment of a well grounded hope, resting alone upon the doctrine of grace, reigning through righteousness unto eternal life by Jesus Christ.

With a view to an open profession, he was led to examine the doctrine and practice of the primitive church, and after much study and research, he became settled in the belief of the Baptist sentiments. He was accordingly baptized upon

a profession of faith in June, 1792, by the Rev. John Peak, then of Deerfield, (N. H.) and became a member of that church, where he soon after commenced his ministry.

After being approbated, Mr. Batchelder travelled and preached for several years. During which time he was applied to by different churches to settle among them. After much prayerful deliberation, he concluded to settle with the church in Berwick (District of Maine.) He accordingly accepted their call for that purpose, and was ordained Novem. 29, 1796.

His labours were greatly blessed in this place, so that in the space of two or three years, about 150 members were added to the church. For two years together, he preached upon an average, nearly once a day!

The adjacent town of York was also favoured with his labours. The word preached was blessed to the conversion of many; and not far from 70 were baptized on a profession of faith.\*

From a variety of circumstances, Mr. Batchelder was led after this, to think he might be more useful in some other part of the Lord's vineyard, than where he was now stationed. He accordingly made his mind known to his brethren; who, though with much reluctance, consented to part with him.

The church at Portland, being vacant, was desirous of obtaining his labours. But while the matter was in suspense, our late venerable friend, Dr. Smith of Haverhill, was called from his labours to receive his reward. By the advice of judicious friends, this church applied to Mr. Batchelder to visit and preach to them. After labouring with them a sufficient time, he received an unanimous call to settle with them; and was installed December 4, 1805, in the pastoral office. During the first two or three years his labours were greatly blessed,

and large accessions were made to the church, which indeed continued to enjoy a great degree of prosperity during the whole of his ministry. Mr. B. baptized 208, who united with this church, besides many in the adjacent towns.

Besides his numerous parochial duties, which he ever discharged with unimpeachable uprightness, he laboured abundantly in most of the adjacent towns, and not unfrequently in places considerably remote.

For several weeks before his last sickness, he travelled in the District of Maine, by the appointment of the Trustees of "the Maine Literary and Theological Seminary," for the purpose of obtaining subscriptions and donations for that institution. It is highly probable that his uncommon exertions and fatigues during this tedious journey, performed in the depth of winter, laid the foundation for that fatal sickness which terminated his earthly course.

He spent the last Lord's day on his way home, at Exeter (N.H.) and his last sermons were delivered in that place, from John xiv. 2. *In my Father's house, &c.* He arrived at Haverhill on Monday, and the Tuesday night following, the inhabitants of the town were alarmed by the freshet in the Merrimack. Mr. Batchelder with others, was called out of his bed, and probably took cold, which brought on a complication of disorders which baffled medical skill, and in a few weeks crushed his feeble frame.

In the first part of his sickness, he seemed confident that he should never recover, and appeared remarkably animated with the prospect of soon meeting the God whom he had served, and the saints who had gone before him, many of whom he had seen die. After he had been sick nearly two weeks, he expressed some anxiety to live, on account of his family, and particularly on account of the cause of Christ in the world; "but," said he, "it is God's work, and he

\* See an interesting account of this work in the 1st Vol. old Series, p. 137.



will continue to carry it on." If, when racked by pain, or languid by faintness, he breathed a sigh to expected dissolution; it would be soon followed by some expression of strong confidence in God. He was frequently heard to say, "Though he slay me, yet will I trust in him." When asked how he was, he said, "This body fails, but my soul remains firm on that everlasting rock, against which the gates of death and hell cannot prevail; I am in good hands, and it is no matter whether I live or die." Seeing a young convert approach his bed, he said, "I can't preach to you now, but you see me here dying firm, and rejoicing in the faith I have preached to you." On seeing one weep by his bed, who gave no evidence of being a Christian, he said, "If you would go to heaven, if you would meet me where I trust I shall go, you must be born again." He exhorted all to seek the Lord, and said, he "would not exchange his interest in Christ for all the kingdoms of the earth, and a perfect restoration to health."

One afternoon, after being exercised with severe pain, he became calm, and remained with his eyes fixed on the wall for about twenty minutes, and appeared to be in prayer, but so low, that but few words could be heard distinctly. He then shut his eyes, and fell into a sweet sleep; on being awaked to receive his medicine, he asked, "Did you hear the conversation just now?" Being answered no, he said, "I have been conversing with Heaven; you might have heard." To a person who came in, he said, "I have seen a vision; things not to be uttered."

For five days before his death, he was able only to whisper, except once, when in a feeble manner he was heard to say, "I am just on the borders of eternity." His weeping partner answered, she hoped not: when, making an unusual effort, he raised his voice so loud as

to be heard in the rooms below, and said,

"There I shall wear a starry crown."

When actually dying, and unable to speak, he made signs to his family to hand him the slate. He attempted to write, but his hand was chilled by death, and the lines run into each other, so that nothing could be distinguished, except the last two words, which were,

"NO TERROR!"

Thus died, on the 8th of April last, in the midst of life and of usefulness, having just completed his fiftieth year, this faithful, laborious servant of the Lord Jesus, leaving behind an amiable widow and eight children to mourn the loss of a faithful counsellor and guide.

"Those who were well acquainted with Mr. Batchelder," says one who has been intimate with him for years, "could not but esteem him; for he possessed a very amiable and inoffensive disposition; united to manners at once dignified and conciliating. His deportment was correct and elevated, for his heart was the seat of manly and generous feelings, chastened and refined by the precepts of Christianity.—Himself incapable of an unworthy action, he could look with silent disdain on the attacks of meanness and malevolence. Though rarely enjoying a full flow of health, he possessed great cheerfulness and equanimity of temper. His conversation was always agreeable and instructive; for he had read much, and his memory was in a high degree retentive and ready; scarce a subject could be suggested on which he could not throw some pleasing light, or impart some useful information. He was well acquainted with human nature, and possessed an uncommon share of prudence, so that he was never betrayed into a hasty action, or an inconsiderate expression of his feelings. The kind solicitude and tender affection which governed his conduct as a



husband and parent, inspired in the members of his family the highest feelings of reverence and love; and his removal is by them justly regarded with the deepest affliction. The Church and Society, over whom he has been placed more than twelve years, mourn a pious, faithful and affectionate pastor and friend.

"His death is a public loss; for every useful or benevolent plan was sure to receive his cordial support; to promote the best interests of society was his constant aim. He had a deep sense of the value and importance of Education, and his whole soul was engaged in the establishment of a Seminary for the education of pious young men for the gospel ministry.

"Mr. Batchelder's preaching, was of that kind usually characterized as experimental or evangelical; and great numbers, the seals of his ministry, will bear testimony to the ardor and fervency of his exhortations. A regard to personal ease or comfort never for a moment repressed his exertions to advance the great cause to which he was devoted. Though apparently of a slender frame, his labours, particularly in seasons of religious attention, were arduous enough to

exhaust the firmest constitution; so that it was a matter of frequent surprise to his friends that he could support such unremitted exertion. His death placed a seal to the value of the religion he had taught;—he was filled with a firm, yet humble hope, an ardent and pious zeal, a holy resignation. "I go, willingly go, to receive a starry crown," were his dying accents. He is taken away in the midst of his usefulness; but while we bow with grief to the afflicting dispensation, our hearts are consoled by the assurance that for him "to die was gain," that he has exchanged the trials and grief of this vale of tears, for the indescribable felicity of heaven.

"His remains were committed to the earth on the Tuesday following his decease, attended by every expression of solemnity and regret. A funeral discourse was delivered by the Rev. Dr. Baldwin, from the 1st. of Kings, 13th Chapt. 30th Verse, *And they mourned over him, saying, Alas, my Brother!* The inhabitants of the town with one accord suspended their usual avocations, and all seemed anxious to honour the remains of him, who in his life was so deserving of honour and respect."

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## Religious Communications.

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For the American Baptist Magazine.

ON THE HISTORY OF THE PULPIT, AS IT IS TO BE DERIVED FROM THE CHOICE OF SUBJECTS FOR SERMONS.

THE apostles made the distinguishing principles of Christianity their grand themes of discourse. Its doctrines they exhibited in simplicity, and its duties they enforced by the motives and sanctions which it reveals. A fundamental point that was to be established in their time, and one on which they often

exerted all their powers, was, that Jesus Christ is, as he claimed to be, the true Messiah,—that he is the only Saviour of sinners. The atonement which he has made, they represented as the only foundation on which man can build a single hope of pardon and acceptance with God. Laying it down as a

first principle, that all are by nature 'children of wrath.' they were led to insist much on the necessity of being regenerated by the Holy Spirit, and exercising repentance toward God and faith toward our Lord Jesus Christ. Their discourses in *matter* as well as in *manner* were calculated to disturb the slumbering consciences of the impenitent, and melt the heart. Casting aside all idle speculations, they presented what the ruined state of sinners required, the peculiar and cutting truths of the gospel. From these they selected as the occasion suggested. But whatever was the particular subject treated of, *Christ crucified* was the soul of their sermons.

Such were the topics on which the first preachers of Christianity felt constrained to dwell. The effect was such as the world had never witnessed. What all the sages of Greece, and all the moralists of Rome could never do, was accomplished at once. Men were converted from sin to holiness; multitudes, 'pricked in their heart,' were turned to God.

Happy for the church of Christ, and happy for the souls of men, had the example of the apostles always been followed!

In the latter part of the second century, Ammonius, at Alexandria in Egypt, not content with the simplicity of the gospel, began to incorporate with it a species of Platonism.\* In the third century, Origen, a disciple of his, pursued the same course. He not only introduced the Platonic philosophy into religion, but he invented a mode of interpreting the Scriptures by which every passage was made to contain a spiritual, or allegorical meaning. His station and talents gave weight to his example. His mode of interpreting was generally

adopted; and in succeeding ages the preaching of the plain truths of the Bible degenerated, for the most part, into an idle entertaining of the fancy with allegorical interpretations. The subjects became, in a great measure, speculative.† Piety declined; and controversies rent the church.‡

Still, as the primitive custom was continued of drawing the discourses from portions of Scripture publicly read in the assemblies,§ many important truths were inculcated. Now and then, indeed, there appeared a pungent and instructive preacher; as Macarius, Augustin,||and Chrysostom in the *fourth* century; Leo in the *fifth*; Gregory in the *sixth*, and Bernard in the *twelfth*.¶ Others might be named, who shone at distant intervals, and cast a feeble light on the darkness that surrounded them. But the number is small. Most of the preaching seems designed, not so much to promote vital godliness as to exalt external duties, and ceremonies, the virtues and pretended miracles of sainted martyrs, voluntary acts of mortification, and gifts lavished on the church.

In the ages which more immediately preceded the Reformation, the state of the Pulpit was still worse. The subjects selected were adapted not to mend the heart, but to excite the admiration of the hearer. He was entertained with cabalistic and allegorical expositions, ingenious descriptions of vices, and the curious, empty speculations of scholastic theology. His attention was directed to such enquiries as these: Can God sin if he choose? Can He do now all that he has done in time past? Would Jesus Christ have been crucified, if Judas had not betrayed him? Would the Virgin Mary have crucified her Son, had no

\* Milner's Church Hist. vol. I. p. 257.

† Mosheim's Eccl. Hist.

‡ Milner—vol. 2. p. 56.

§ Bingham's Antiq. vol. 6. chap. iv. Ferrarius, de

Ritu Sacrarum, Ecclesie Veteris Conscionum. Lib. 1. cap. xv.

|| Augustini Opera, Tom. v.

¶ Bibliot. Veterum Patrum.



one else been found willing to do it?

Though the preacher, for the sake of form, read a text, yet he generally paid no regard to the subject it suggested. If it led him to speak of alms-giving, he would treat of the sources of the Nile, and the benefits of that noble river;—if to preach on the mystery of the cross, he would commence by speaking of Bel and the Dragon. If his object was to inculcate the necessity of fasting, he would philosophize on the twelve signs of the Zodiac. In discoursing on the words, "Repent, for the kingdom of heaven is at hand," one exhorted his audience in this manner:—"The stains of your sins must be effaced by the *aqua fortis* of your tears; to which if you would add a fifth part of *sal ammoniac*, and place the whole over the fire, you will form an *aqua regalis*, with which gold may be dissolved.\*"

At the period of which we are speaking, when the Pulpit was thus prostituted, the state of religion and morals, it is well known, was most deplorable.

In the sixteenth century, when the Reformation commenced, its friends found it necessary at first, to discourse much on ecclesiastical abuses, and the enormities of Popery. Soon, however, the grand principle of Protestantism, that the Bible is our only proper standard of faith and practice, led the reformed preachers to treat directly of the plain truths which it contains. Thus to a very great extent, the distinguishing principles of Christianity became again the common subjects for sermons. These were the subjects on which Latimer, and Cranmer, and indeed, most of the fathers of the English church, employed their zeal. Piety revived. The power of religion was felt in the hearts of men, and exhibited in their lives.

But in the latter part of the reign of James I. the preachers began to depart from the simplicity of their predecessors. They exhibited an ostentation of learning, and not unfrequently introduced subtle, scholastic speculations into their discourses. If a doctrine was to be proved, it was not enough that St. Paul had taught it;—they must repeat all that a long series of the ancient fathers had written upon it. If a Christian duty was to be urged, it was not enough that Christ had commanded it:—They must show at large, how ingeniously it had been treated by a whole train of heathen moralists. It is true, that amid the learned lumber with which they crowded their sermons, many important, practical truths were often intermingled; but from the connexion in which they appeared, they lost much of their native energy. The speculative and disputatious were gratified; for their consciences were left in a great measure at ease. Religion already began to decline.

But in the next reign, that of Charles I. when Laud became Arch-bishop of Canterbury, the stream of corruption which had begun to flow, increased rapidly and swelled into a torrent. He was an opposer of what are sometimes termed by way of eminence, *the doctrines of grace*. He discountenanced those preachers who taught the humbling truths of the gospel. The lax theology which he patronized soon became the prevalent system. And as he was a strenuous advocate for the prerogatives of the crown, and of the mitre, sermons on *political* subjects,† and on the alleged sin of nonconformity to the established church, soon, to a lamentable extent, took the place of evangelical discourses. A flood of vice and immorality broke in upon the nation.

During the commotions which

\* See M. Roques—Discours Historique sur la Prédication.

† Clarendon—Hist. Civil War, B. 1. p. 53, 54 in fol.



followed in the age of Cromwell, the subjects for the Pulpit partook considerably of the spirit of the times. It was, indeed, a day of strife and turbulence. The Non-conformists generally had all along continued to preach on subjects which were considered the most important in the purest ages after the Reformation. But for the most part, their *manner* was coarse and repulsive.

Upon the Restoration, when the Churchmen came again into power, it seems they endeavoured to differ as much as possible from those whom they had been in the habit of viewing as objects of disgust and contempt. They, of course, scrupulously avoided both the manner, and the *matter* of sermons among the Dissenters.

Besides, Charles II. was a profigate prince. His station, however, required him to attend church, and the clergy at court found it politic to please his taste, and avoid disturbing his conscience. A polished, courtly style was introduced; and those subjects were selected which are calculated to soothe and elevate the mind without touching the heart. Whatever *title* it might borrow from the text, the sermon was only a smooth lecture on morality, or an elegant dissertation on some article of faith, or on some general truth, or an interesting fragment of sacred history, or a fine delineation of some Scripture character. The great, distinguishing truths of Christianity were passed over, as belonging to the crude notions of enthusiasts, and associated with Puritanical rebellion.

Some honourable exceptions, indeed, there were. The sermons of Howe and of Beveridge breathe the same spirit as those of Baxter and of Bates, and are sufficient evidence that the Establishment was not destitute of ministers who bore able and faithful testimony to grand truths of the gospel. Such men were comparatively

few. A general destitution of vital piety ensued; and though a form of religion was retained, little was known of its power and saving efficacy.

While this unhappy change had been taking place in England, the Pulpit in other Protestant countries also, seems to have lost much of the evangelic character which it possessed in the ages immediately succeeding the Reformation. Some favourable events, however, had occurred.

The Fathers of New England, from among the Puritans had brought to this country the same strain of preaching, and the same kind of subjects, that they had been accustomed in their own land to deem the most beneficial. And notwithstanding some unchristian acts among them, it will not be too much to say, that, for a long time, religion prevailed in the hearts and lives of men more generally here, than in any other part of Christendom.

In Germany towards the close of the seventeenth century, Spener, and Franck, and many others, deeply affected with the general decay of godliness, insisted much on the religion of the *heart*. They preached those doctrines which are peculiarly Christian; and a signal revival of piety succeeded.

In France, the Pulpit was adorned, indeed, with the splendid eloquence of a Saurin, a Bourdaloue, and a Massillon. But generally the spirit of primitive preaching was not cultivated. Nor in this respect could the amiable Fenelon, with all his devotion and genius, effect a reformation among the clergy. In the choice and management of their subjects, they seem to have aimed more at exciting admiration for their ingenuity and eloquence, than at commending the gospel to the consciences of their hearers. What the religious state of France has been for ages, and what it now is, no one needs to be informed.

In Scotland, the fundamental

doctrines of Christianity found many advocates. That favoured country had her Binnings and her Erskines, who did not shun to declare faithfully the humbling truths of the gospel. The effect was seen in the prevalence of piety and correct morals.

If we look at England again, we perceive but few in the beginning of the eighteenth century, who, with Watts and Doddridge, 'held out the lamp of evangelic instruction at that darkened period.' But soon the prospect brightens. The time of *Whitefield* forms a memorable era in the history of preaching. The subjects which animated his soul and called forth all his zeal, were the subjects on which the Apostles addressed their audiences. Faithful ministers acquired new courage; and men who had long slumbered over their awful charge were roused to preach the *gospel*. England, Scotland, and America all experienced a revival of religion never to be forgotten.

Since that period, the number of those who have adopted a similar strain of preaching has greatly increased; and the consequences have been such as the experience of past ages would lead us to expect. If we survey the recent triumphs of the cross, and enquire by what weapons its enemies have been subdued, we find that it is by those which have been drawn from the gospel armoury, *the doctrine of the cross*. These the Holy Spirit has been pleased to make effectual. The subjects chiefly discoursed upon have been such as are calculated to awaken the conscience, to show the sinner his character and state as guilty and ruined;—to make him feel the necessity of repenting, of believing on the Lord Jesus Christ, of being regenerated by the Holy Spirit, and saved through mere grace,—to exhibit the character and claims of God,—to present *Christ crucified* as man's only hope,—in a word, to urge home to the hearts of all, both

saints and sinners, as their respective circumstances require, *the peculiar truths of Christianity*.

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[We think the following remarks of our esteemed correspondent, worthy the serious consideration of all our readers. They present in a clear and forcible light, the necessity of accompanying prayer with vigorous and unremitting exertion for the prosperity of Zion.  
EDITORS.]

EXERTIONS, AS WELL AS PRAYERS,  
NECESSARY TO THE PROSPERITY  
OF ZION.

"*Do good in thy good pleasure unto Zion.*" Psalm 51, verse 18.

THERE are some objects of distinguished magnitude, that ought to be blended with every petition which piety may prefer to Heaven. Such is the deep solemnity in which they stand revealed to the eye of faith, that they urge their undisputed claim to an impressive position in the whole tenor of prayer. Their prevailing weight and consequence arrest the mind of penitence in the struggles of individual sorrow, and fix its final accents upon the views which they present. To this class of objects must be referred the prosperity of Zion. So dear a theme gives an impulse to the energies of the soul, and heightens the earnestness of its devotion.

Hence the Psalmist, who had begun this sacred song in those plaintive strains which best accorded with the spirit of his humbling convictions, could not conclude without first drawing before his mind the picture of Zion, and then entreating the Lord, in his good pleasure, to do good unto her.

1st. We must observe, that to pray for any good, brings us under a manifest obligation to apply all possible endeavours to its attainment. Fervent petitions, and cold exertions; pressing importunity in words and indolent declension in acts, is a conduct too much at variance with itself to claim the shad-



ow of toleration in a mind studious of consistency. The tone of our active charities should be in unison with the spirit and form of our supplications—should respond to the sound of our benevolence, and harmonize with the warmest expressions of our Christian love. To manifest a solicitude for the prosperity of Zion, and yet take no energetic measures for the attainment of that object; to utter prayers which die away as some idle echo, and to vent wishes which expire in the moments of utterance, is a conduct the parts of which look at each other with determined hostility. The same authority which establishes the obligation to pray for others, fixes the standard by which benevolent efforts are to be directed. One who refuses his aid to plans formed for the advancement of religion, cannot make a consistent prayer. The languor of his practice will enfeeble all the vigor of his words; the indifference of his conduct will confer a disgusting levity upon his expressions; the tardiness of his active tendencies will give a faltering accent to all the forms of his verbal kindness.

Prayer is the surrender of the soul to God in the acknowledgment of human impotency. Its whole language and spirit are designed to teach dependence. The gifts of nature and providence must be sought from the source of all good with the same passiveness of humble reliance, as if they depended in no respect upon the intervention of human agency. All that we possess, must be thus consecrated by prayer. If it be not endeared to us by so sacred a consideration, then we live in the abuse of providential munificence. Yet who would make the obvious duty of such a dependence, a plea for suspending all the movements of industry? Who would urge such a consideration to excuse that indolence which would spread a deadly stagnation over the whole face of society, and defeat the purposes of

existence? None would suffer themselves to be implicated in a course so preposterous, but those who had already abjured all the claims of reason and nature, and were determined to encounter the charge either of profligacy or insanity. Not otherwise inconsistent and infatuated are they, who address the Lord of life, with vain shows of adoration, and unproductive petitions. The intervention of means in the economy of grace is altogether as evident as in the economy of nature; and if the results of the one cannot be enjoyed without human agency, neither are we to expect the results of the other without the exercise of human instrumentality.

It must not be understood that those who have lived in the habitual omission of prayer, are therefore exempt from obligations to active endeavours for the attainment of its great objects. Duty does not originate in prayer, which is itself a duty. Though the language of benediction should never have escaped our lips, and we should never have uttered a supplication either for our own good, or for the prosperity of others; yet we cannot by such criminal neglect abrogate the divine claims which bind us to a useful deportment. When, therefore, we say that those who pray for any good are under a manifest obligation to apply themselves diligently to its attainment, we do not mean that they then for the first time incur the weight of duty, but that then they are bound by the principles of congruity and moral integrity.

Of this nature is the obligation under consideration. It binds its subjects by the laws of consistency. It proceeds upon no assumptions of its own, but upon the concessions of those who profess to regard it. It does not approach its subjects in the language of arbitrary injunctions; but admonishes them to have an eye to the integrity of their character. What they have ac-



knowledge right and proper to be done, it invites them to do. It urges them to yield themselves instruments in the performance of that, which in their prayers they desire that God would do. It proposes an agreement betwixt profession and practice, and draws into the same line of rectitude, the piety of the lips and of the hands. It exhorts us to evince the sincerity of our petitions for others, by the aids of practical beneficence. Perhaps we are not aware of the extent to which we pledge our personal efforts for the benefit of others, whenever we pray for them. When looking around upon the world which lies in wickedness; when breathing the sigh of sympathy with the miseries of our fellow-men, we raise the voice of supplication to Heaven in their behalf, we make a virtual tender of ourselves for the relief of their miseries and necessities. When we view the gloom which spreads with impending horrors over the heathen world, and pray that God would send out his light and his truth, and fill the earth with his glory, we seem to offer ourselves as his instruments for accomplishing so grand a design. When we pray the Lord of the harvest, that he would send forth labourers into his vineyard, we furnish an implicit promise to contribute our own labour for the accomplishment of so desirable an object. When we say to Jerusalem, "peace be within thy walls and prosperity within thy palaces," let the Lord "arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come," we are binding ourselves to consecrate our dearest interests in this world to promote the surpassing interests of Zion.

The force of such an engagement depends, not merely upon the decisions of reason, and the convictions of judgment, but upon the more impetuous faculties of the soul. Reason and judgment confirm, it is true, the obligatory tie,

and give in the weight of their testimony in its favour; but to ensure its execution, it appeals to the affections, calls in the aid of the more active powers, and interests the sublimer feelings. It is warmed by the fervours of devotion, and sustained by the steady vigour of piety. The exalted conceptions of Deity, which elevate the mind in acts of adoration; the tender emotions of the heart, which accompany undissembled worship; the deep struggles of conscience in realizing the presence of the heart-searching God, are all made to have an influence upon this sacred engagement.

And here we cannot but admire the wisdom of the divine administration, in instituting so near a connexion between our personal and private devotions, and the strenuous employment of means for the spiritual welfare of others. What but divine wisdom could organize a system, which is so well adapted to all the incidents of a universal diffusion? What but divine wisdom could so order, that whilst individual members of this system are solemnly engaged, each in the concerns of his own soul, at the same time, there should be nourished a spirit, which spreading from the recesses of its more confined habitation, and expanding with wider circles of benevolence, never rests until it has taken in the whole race of men in the charity of its prayers? Such an arrangement carries the obvious impress of that skill which can make one movement subservient to another, and can multiply its effects in endless succession. That grace which is a pre-requisite to prayer delights in imparting itself. It loves to expatiate over a widely extended field and contemplate all the objects of necessity. It rejoices not in the solicitude of a narrow abode, but in the mighty expanse of good will to men. It acts not upon the maxims of the world, but upon that memorable declaration of the Saviour, "It is more blessed to give than to receive." It is a stream

which labours to divide itself into a thousand branches to carry life and refreshment to regions dreary and desolate. The parched desert, encompassed by its salutary course, throws off the horror of its native complexion, assumes a new and surprising aspect, and smiles as the garden of God.

Let him who is ready to contribute his prayers for the advancement of religion, and yet gives no practical testimony to the genuineness of his petitions, no longer delude himself and others. Let him apply his mind to the study of consistency. Let him either abandon his prayers, or else act up to their import. His glaring incongruities offend the word of God. They offend the enlightened taste of all Christian communities. They offend the pious zeal and active endeavours of those ministers of the gospel, who, forgetting their worldly interests, devote themselves to the service of the sanctuary. They offend the noble and self-denying spirit of those Missionaries, who, leaving all the endearments of their native country and society, and facing the horrid front of heathen abominations, dedicate their time, their talents, and even their lives to the extension of the gospel. They offend that God who willeth not the death of the sinner, but that he turn from his ways and live.

2. In adopting the sacred petition which constitutes our text, it will be proper for us to have definite views of that good which we entreat the Lord to bestow upon Zion.

We must reduce the prayer from its general and unlimited acceptance to distinct and individual allusions. The objects which we have in view, must be presented to the mind in a specified character. In every prayer, we must understand ourselves. Where this is not the case, the thoughts may rove in the unbounded generality of numerous, undefined considerations, and settle with happy effect upon none: for the soul cannot exert its force,

until its views are confined to explicit exercises, and it is allowed to rest upon particular parts of its high employment. An individual object may be the sooner investigated, its parts and consequences may be the more easily detected, and thus the impression which it is capable of giving to the heart will be more lively and interesting. This necessity of dividing the objects of prayer into many distinct parts, is the result of our imperfection. Our faculties in every thing must advance by gradations, must direct their energies to single designs, and accomplish their purposes by embodying many particulars in one general plan.

So many are the ways by which the divine hand may confer benefits on the church and people of God, that it would be difficult, if not impossible, to extend the acquaintance of the mind to every minute concern. We must direct our attention to those means of Zion's prosperity which are of the most general utility, and yet so particular as to lie within the compass of distinct observation. In that vast scheme in which God employs the instrumentality of men for the execution of his purposes are some grand and distinguishing points that must engage our profound and solemn regard. Of these we shall mention two. The first is the ministration of the divine word where it is already known, and the second is its ministration where it has not been previously known.

First. The ministration of the divine word is a mighty instrument in accomplishing all that is desirable for the welfare of the church of God. The special appointment of Heaven has long since decided every doubt on the expediency of this course, not only as requisite to the promulgation of the gospel where its light has never beamed, but likewise as indispensable to its support and efficacy where it is known. Should a sudden stop be put to the stated order of adminis-



tering the oracles of God; should places of worship be demolished, and the warning voice of ministers no longer be heard; should all the light of gladness and serenity which marks the Christian Sabbath be in an instant extinguished; should the music of ten thousand times ten thousand voices in the praise of the Most High be hushed in the deadness of eternal silence, how would the soul be startled at such a dreadful change! How would it deplore the ruin which would threaten to sweep with a destructive besom the whole civilized world! We should be disposed to rise in the importunity of our spirits to deprecate such an evil. We should in a moment see that no sacrifice which would go to counteract such a horrible desolation, could be too costly. Shall we not hence learn how to appreciate that agency, which the Lord employs in the ministration of his word to prevent the occurrence of such a state of things? Shall we not hence learn how to prize those efforts which are the constituted means of perpetuating to the church of Christ, all that vigour and stability in which it firmly stands in defiance of all opposition? The Lord himself will not convert Saul of Tarsus without directing him to the ministry of Ananias. If an Ethiopian nobleman is to be instructed in the faith of Jesus, Philip is directed to go to him and expound the scriptures. And in that distinguished example of Cornelius the centurion, we have a striking illustration of the honour which God confers upon human agency in the salvation of man. First an angel is commissioned to communicate to him the most important intelligence. The commission of the angel, however, is inferior to that of an apostle. The angel directs Cornelius to the apostle, the apostle directs him to Christ.

A regular and stated display of divine truth as made in the preaching of the gospel, is an essential part of spiritual nourishment to the

principles of that new nature in believers, which requires to be constantly invigorated. To them the gospel of Christ is the power of God and the wisdom of God. To them the cross of Christ is the great instrument of their crucifixion to the world and the world to them. "The love of Christ constraineth them; because they thus judge, that if one died for all, then were all dead;" and "that they who live should not henceforth live unto themselves, but unto him who died for them." "They all, with open face, behold as in a glass, the glory of God, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

If this established method for the perpetual reiteration of the word of Christ is thus important to the interests of the church, how ardently should we pray the Lord of the harvest, to increase the number, and improve the qualifications of labourers for this sacred field! Does their work take hold on the everlasting interests of man? Does the scope of their ministry embrace the whole human family, and is nothing short of the boundaries of the globe, the limits of their province? Does the scene of their activity stretch forward to eternity? And are the expectations of heaven and earth fixed on the final results of their endeavours? Then how solemnly and fervently should we pray, that they might form a great and glorious multitude; that they might be clothed with salvation; that they might be wise to win souls, and turn many to righteousness.

Let it not be thought, that what we are about to affirm, implies any distrust in the power of God; or militates against a belief in the sufficiency of grace. We are far from presuming to say, that the great Head of the church could sustain his people in no other way, than by the dispensation of the gospel. But this we can safely assert, that this is the way in which he has conde-



scended to supply their wants. In this way, he has given strength to the weak, and health to the sickly. In this way, he has conveyed to the afflicted conscience, the lenitives of spiritual comfort; and to the desponding soul, the assurance of his love. In this way, in a word, he has seen good to maintain the life and prosperity of the church. The renunciation of this course, then, would be turning the cultivated field into a wilderness. It would be reversing the beautiful arrangement and symmetry of all gospel institutions. It would leave to perish for lack of knowledge, those multitudes who had been drawn together, to hear the tidings of everlasting peace. Thereby Zion would be left only to deplore the desertion of her habitations, and pine away, in ungrateful seclusion from her loved resorts. But you will say, "Are our prayers to prevent this? Are our efforts to obviate such a calamity?" Ask not me what your prayers and efforts are to accomplish; ask the Spirit of truth, who says, "I will make them joyful in my house of prayer. Their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." Ask the Spirit of truth, who says again, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain."

Secondly. The promotion of Zion's welfare, requires the promulgation of the gospel where it is not known. The gospel revelation did not cover the earth with an instantaneous lustre. Its radiance was diffused in the progressive illumination of the lands that dwelt in darkness. But every step in the development of its splendours, was an accession to the church, an

augmentation of her strength, and an enlargement of her boundaries. So it is at this day: every instance of the successful publication of the gospel where it was not previously known, is an addition to the strength and prevalence of Zion. Should it ever be so, that none of her ardent sons were engaged in diffusing the light which shines from her; that no Missionaries were raising the banners of the cross in heathen lands; that the Christian part of the world was all reposing in the supineness of an awful indifference to the salvation of their fellow-men; it would be but too obvious, that such an aspect of things would not be auspicious. It would augur ill for the welfare of Zion; it would seem to cast a deadly shade over her glowing prospects. But happily, these are not the indications of the present times. Existing tokens promise better things; and we are encouraged to believe, that the vast train of means which is now in operation, will result in the good of Zion. But let us not fail to pray; let us not fail to act up to the import of our prayers.

THEOPHILUS.

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For the Amer. Bap. Magazine.

OBSERVATIONS on the DESCRIPTIONS of the DIVINE MAJESTY, in Ezekiel i. and Revelation iv. compared together; with REMARKS upon the EXEGESIS of such PASSAGES.

THE call of Ezekiel to the prophetic office was communicated to him in a vision, in which appeared the glory of the Divine Majesty. As the prophet is enwrapped in this vision, a succession of the sublimest imagery is presented to his mind.

At first a furious whirlwind rises from the North, followed by a dark cloud. In the midst of the cloud appears a magnificent car, constructed with four wheels of wondrous magnitude. Around the

car appear four cherubim clad with refulgence, upon whose wings the majestic vehicle is borne. As they moved, the whole ethereal vault resounded with the noise of their wings. Above the cherubim was suspended a spacious plane of crystalline brightness, on which is seen a magnificent throne, decorated with all the insignia of royalty. Upon this throne was seated one in human form, clothed in the most regal style, and surrounded with the splendours of the rainbow. From the midst of the throne proceeded a voice, the voice of Omnipotence, or a voice like the loudest thunders.

By an acquaintance with the objects from which this imagery is derived, the true spirit of the description is more easily discovered. The first image presented to the prophet's view, viz. the wind and cloud, is drawn from conflicting elements, which rage with greater violence in oriental climates than here. Next, in a rich costume of the finest drapery, appear the cherubim. This image was undoubtedly suggested by the splendid cherubim, which overshadowed the sacred ark in the temple. Attached to the cherubim is discovered a magnificent ear, in allusion to the custom of oriental monarchs, who are drawn in a splendid chariot, or carried in some other vehicle which is indicative of princely greatness or dignity. Then follows the ethereal expanse of crystalline brightness, upon which is placed the throne of the Divine Majesty; an image drawn from an ancient custom of opulent monarchs of the East, who had the pavement of their thrones overlaid with crystal, intermingled with precious stones and gold. Upon this resplendent base rises a throne, adorned with gems and sapphires, similar to the throne of an eastern prince, which is so ornamented with all kinds of the most precious stones, as to exhibit a blaze of lustre. Lastly appears in human form a manifestation

of the glory of the Divine Majesty, clothed with regal apparel, and enriched with radiant splendours. This imagery is borrowed from an oriental king, arrayed in his royal robes, ornamented with the richest colours, and spangled with wreaths of the choicest diamonds.

Such were the objects from which Ezekiel drew the sublime and magnificent survey, by which he describes the manifestation of divine glory. To conclude the scene, peals of thunder echo from the throne to announce the presence of Jehovah, while underneath, borne by a mighty whirlwind, dark clouds fly swiftly, from which dart coruscations of lightning, which shed an awful light over the terrific scene: a spectacle sufficient to hold the world in awe, and eclipse the glory of all terrestrial objects.

By comparing this chapter with the fourth of Revelation it will be found, that St. John uses the same idiom, seizes the same bold figures, and is wrapt in the same vision. He is less minute than Ezekiel; but in some things he excels. He saw the heavens opened, and the throne of Divine Majesty placed upon a sea of glass like crystal, exhibiting a flood of glory, while thunders proceed from the throne, and shake the universe. He, who was seated upon the throne, was clothed with majesty and glory. Around the throne attendant cherubim wait to perform the commands of their sovereign. St. John adds to the lustre of this image, by representing the cherubim as singing that divine hymn, which commences, "HOLY, HOLY, HOLY," while all is silent to hear the adoring strains of this celestial harmony, and an immense concourse of attendants bow before the throne of sovereign majesty, and cast their golden crowns at his feet. To complete the brilliancy of the scene, the whole is encircled with a rainbow, whose soft and delightful hues, mingling with the refulgence of the other scenery, shed forth a thousand



charms to captivate the admiring soul. By a comparison of all this with Ezekiel, it will obviously appear, that a *striking similarity* to his *language* and *figures* pervades the whole.

In considering representations like these, the question occurs, how are they to be understood? 1. They are not to be understood in a *literal sense*. The *subject* of the writer should be investigated, and the *language* regarded as the *drapery*, the *imagery* as *ornament*. 2. They are not to be considered in a *typical sense*. Distinct allusions to particular things are not to be sought amidst the complication of imagery, which a description presents. 3. The reason why the writer resorts to figurative language must be considered. As a writer can have access to no other than sensible images, he must employ these in descriptions, and exhibit them in as impressive a manner, as the nature of the subject requires. This necessity lies equally on sacred and profane writers. 4. The imagery of figurative descriptions is generally borrowed from *local scenery*. As the sacred writers lived and wrote in oriental countries, their imagery will be found to be such as was common to the East. Sometimes ideas were taken from the modes of common life; sometimes from the ornaments of the temple; sometimes from the royal majesty of the throne; and sometimes from sublime appearances in the natural world.

Considerations like these will generally afford an easy clue to such descriptions, on which many commentators have speculated, till they were involved in mysticism and covered with darkness. A. B.

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For the Am. Bap. Magazine:

MISSIONARY SPIRIT OF THE MORAVIANS.

Messrs. Editors,

PERMIT me to offer a few remarks on the interesting narra-

tive of the Moravians or United Brethren, published last January in the Recorder.

One principal trait in the character of this religious fraternity is their persevering zeal in missionary labours. On this point the writer of the narrative dwells largely.

It is stated that "the whole number of the society in civilized lands is 16,000; that this number support 170 Missionaries; and that these Missionaries have under their immediate care 60,000 souls, in whose redemption from sin they have been instrumental." Their missionaries have displayed an apostolic spirit: their sufferings have been excessive, but they have been borne with unrepining submission; their success in many places was for some time inconsiderable, but this only gave them a better opportunity to exhibit the "work of faith, the patience of hope, and the labour of love."

But what particularly engaged my attention in this narrative was, a remark of the writer to this effect:—Had other Protestants been equally active and equally successful as the Moravians have been since the year 1732, *the night of Paganism would at this time be past*. "Further," the writer adds, "*were the Protestant nations even now to arise, and act with the spirit of the Moravians, before the expiration of one year, missionaries would be established through the Pagan world, each one having for his charge only 1810 souls*." The writer observes, that in making these estimates, he has gone through a process of calculations, and that his statements are the result of careful research. The probability is that they fall short rather than exceed the truth.

A few reflections suggested by the above estimate, may not be useless to the readers of the Magazine.

Has it not been the duty of other



Protestants to send missionaries among the heathen, as well as the Moravians? Their society is not so numerous nor so wealthy as many others; and I can conceive of no obligation resting on them to spread the gospel, which rests not on all Christians. If it was ever the duty of Christians to diffuse the knowledge of the Saviour, it is their duty now. Let it not be said, as the Jews said in Haggai's day respecting the building of the temple, "The Lord's time has not come." It is always the Lord's time, when his people are diligent in the use of means.

The command is as binding upon Christians now, "Go ye into all the world, and preach the gospel to every creature," as the command, "Thou shalt not kill."

We have seen what the United Brethren have done; as much, by the grace of God, other denominations also may effect: and how palpable, how urgent is the duty! Too long has the perishing state of the heathen been disregarded. "It is high time" for all Christians

"to awake out of sleep," "and to come up to the help of the Lord against the mighty." What has been done is small, compared to what remains to be done, for evangelizing the nations. Many, very many missionaries must be sent forth; large contributions of money must be made; thousands of prayers must be offered up. In this great and good cause, every Christian ought to be engaged. Every one can pray for its prosperity, almost every one can impart something of his substance to promote it, while others are required not only to pray, but to become missionaries themselves. Let us be ashamed of our past negligences, when we reflect on the ardour and diligence of the Moravians; and let us be stimulated by their example to renewed exertion in the missionary cause. May "the love of Christ constrain us to live to Him who has died for us." "Whatsoever our hands find to do, let us do with our might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go." T.

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## Missionary Intelligence.

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*Extract of a Letter from Rev. GEORGE H. HOUGH, dated Rangoon, Feb. 20, 1817, to the Rev. Mr. BENEDICT.*

[Concluded from page 328.]

ALTHOUGH the Burmans have every motive, according to their system of religion, to practise good works, yet no people can be worse. Their religious motives are wholly inadequate to the production of any good, or to maintain private and public morality. It may be said of the Burman's, as of every other pagan religion, there is no power in it to make men better, and its best precepts are no cri-

teria, by which to judge of the moral character of its devotees. The Burmans are subtle, thievish, mercenary, addicted to robbery and fraud, destitute of pity and gratitude; and truth and honesty are not known among them as virtues. They are excessively prone to gambling and sporting.

The government of the country is in the will of the sovereign, who considers his subjects as his slaves; in short, every person coming into the country reports himself "the king's most willing slave." The vice-roy of Rangoon acts with a power limited only by the king. He punishes criminals with severity.

The mildest manner of suffering death is by having the head taken off, which is done with a large knife, and at one stroke. Reprieves from extreme desert, however, are often purchased with money; but when a malefactor is destitute of friends and money, he dies without mercy. I here give you two extracts from my journal.

"January 26th. For some time past it has been discovered, that a gang of persons have been digging under some of the pagodas to possess themselves of whatever treasures are deposited beneath them, and a few days since four persons were apprehended in the act. They were condemned to death. One of the servants came in this afternoon, and informed me he had been to see them executed. Brother Judson and I, immediately hastened to the place. It was a most shocking scene! Four Burmans were fastened to a high fence, first by the hair of the head and neck, their arms then extended horizontally, as far as they could be stretched without dislocation, and a cord drawn tight as possible around them, their thighs and legs were then tied in their natural position; they were ripped open from the lowest to the highest extremity of the stomach, and their vitals and part of their bowels were hanging out, large gashes were cut in a downward direction on their sides and thighs, so as to lay bare the ribs and thigh bones; one, who, I suppose, was considered more guilty than the rest, had an iron instrument thrust side-long through the breast, and part of his vitals pushed out the opposite direction. Thus, with the under-jaw fallen, their eyes open and fixed, naked, excepting a small cloth round their middle, they hung dead!"

"February 7th. This afternoon we learnt that seven men were carried to the place of execution. We went to witness the affecting

scene. On our arrival there we heard the report of a gun, and looking about we saw a man tied to a tree, and six others sitting on the ground with their hands tied behind them. Observing the man at the tree, we saw a circular figure painted upon his stomach, about three inches in diameter, for a mark to shoot at, for he was to die in this way. At that moment there was another discharge of a musket, but the shot again missed; a third and fourth time he was fired at, but without effect. At every shot there was a loud peal of laughter from the surrounding spectators. He was then loosed from the tree, and a messenger sent to the governor, who returned with a reprieve. His younger brother, who was one of the seven, was then tied to the tree. The first shot slightly touched his arm; the second struck him in the heart, and he instantly expired; at the same moment the remaining five, each at one blow, were beheaded. We went close to them, and saw their trunks, and their heads, and their blood. We saw a man put his foot on one of the trunks and press it, with as little feeling as one would tread upon a beast. Their bodies were then dragged along on the ground a short distance, and their heads taken up by the hair and removed. The two brothers, when condemned to die, requested to be shot, asking at the same time to be pardoned if the *fourth* shot should miss. The elder brother was therefore spared, while the fate of the other was more lamentable. The superstitious Burmans suppose, from the circumstance of the request of the two brothers, and the escape of the elder one, that some *charm* prevented his death.

"The crimes of these poor creatures were various. One had been digging under a pagoda, another had stabbed a woman, but had not killed her, the others, as near as we can learn, were robbers."

"February 8th. We learnt to-



day, that the man, who was yesterday reprieved, has *twice* before, for his evil conduct, been carried to the place of execution in other places, and shot at *six times* each, without being hit. He is now considered to be a very wonderful man, and that a bullet cannot prove him mortal. Being asked why he became a robber? he replied it was because he had not been made a governor, or raised above the grade of the common people. He is now elevated to a high rank among the governor's attendants."

Thus, my dear brother, it can be truly said, the Burmans are politically and morally wretched; but we know the Lord is able to bring to pass a reformation among them. Among such a people, we continually feel our situation dangerous, and our security is only in the providence of God.

Our temporal circumstances at present are comfortable, and such as we ought to be contented with; but how long we shall be so well supplied is altogether uncertain. There may be such a scarcity in two or three months as to reduce us very low. In this matter, however, we look to Him who "feedeth the young ravens when they cry."

March 12. Last Lord's day we had, to our surprise, three Americans with us at worship. One was a Captain Jones from Philadelphia, whose vessel was sold at the Isle of France. He came here with a view of going to Calcutta; he, however, has found employment as a chief officer in a new ship, built and owned in this place, bound first to Calcutta, thence to China; so that he will probably, after leaving this place, return again in the course of a year or more. Another is a Mr. Leighton, from Boston. He was sailing-master in some one of the vessels which went to the Mediterranean to bear the *last tribute* to the Barbary powers, and which *paid them off* so handsomely. He has come round here from Calcutta, to take

charge of a ship for the under-writers. The other is a Mr. Chevers, an old deaf man from Danvers. He left his country in the year 1778, and has since but once seen it. He has once been worth a 100,000 rupees, but has some way lost the whole; and he has lately been defrauded by a Moor, belonging to this place, of a large sum of money with which he intended to visit his country. The old gentleman is an object of pity.

I hope we can say that there has been at least *one* Burman, who is sincerely desirous of knowing the religion of Jesus. He first came one day last week. He had read both the tracts.

Yours, affectionately,

GEORGE H. HOUGH.

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BAPTIST BOARD OF FOREIGN MISSIONS.

THE Fourth Annual Report of the Baptist Board of Foreign Missions has just come to hand. It contains interesting information relative to the state and progress of religion during the past year. The Report commences with an address of the Board, followed by the statement of the Agent, Rev. Mr. Rice, at the close of which he observes—

"SINCE the date of my letter to you, the 6th of May 1817, I have travelled 9359 miles, and received 5443 dollars 57-cents. The expenditures connected with this course, including my allowance of \$8 per week; distribution of the last Annual Report; paper, printing, and distribution of the Luminary; paper for the Report this year; postages, &c. &c. have amounted only to 1963 dollars 67 cents.

"In closing this communication, it causes me to feel peculiar satisfaction to declare my unshaded conviction that the missionary spirit is still gaining ground, and extending its benign influence. May the period soon arrive when "*all flesh shall see the salvation of God.*"

As ever, with most affectionate and Christian salutations,

Permit me to subscribe myself, your Agent,

LUTHER RICE.

REV. DR. STAUGHTON, Cor. Sec. &c  
Philadelphia, April 30, 1818.



TRANSLATION OF THE SCRIPTURES INTO THE LANGUAGE OF BURMAH.

THE Mission at Burmah appears to have been in a prosperous state at the date of the last communications. Fifteen hundred dollars have been voted by the Board to enable the Missionaries to procure, or build a house, greatly needed for their accommodation and usefulness in Rangoon, or quite near it, and all monies in the hands of the Treasurer specially designated for the translation of the scriptures, and the additional sum of 1,000 dollars, have been transmitted to India for the translation and printing department.

The following brief appeal to the liberality of the Christian public, on the "translation of the scriptures into the language of Burmah," we feel a pleasure in recommending to the particular attention of our readers.

"THE Baptist Board of Foreign Missions for the United States, with respectful and anxious importunity, address the friends of the holy scriptures. They rejoice that the day has arrived when thousands have their hearts engaged to give universal circulation to the sacred volume. The importance and efficiency of combined exertion are abundantly evinced, and afford encouragement for new endeavours.

Among other indications of human ignorance and misery, it is a fact deserving pity, and which should command beneficence, that the Burmans, a people upwards of 17,000,000 in number, are destitute of the Bible. Missionaries are at Rangoon, among whom is Rev. Mr. Judson, who has made himself master of the language, and is proceeding to translate the holy word; but what will a translation avail without the means of circulating it? Paper must be obtained, and expenses attendant on the printing encountered—and at this moment assistance is loudly called for. And will the Christian world permit this important service to be impeded in its career? It is believed they will not! Bible societies, it is hoped, will afford their aid. Possibly translation societies may be formed, or at least private contributions and public collections obtained, which would immediately facilitate the design, and ultimately accomplish

it. The Board affectionately request that their Christian brethren will direct their immediate attention to this point, and communicate the sums they may obtain, as early as practicable, to John Cauldwell, Esq. the treasurer of the Board, to Rev. Luther Rice, its agent, or to

W. M. STAUGHTON, *Cor. Sec.*  
May 7, 1818.

DOMESTIC DEPARTMENT OF THE BOARD.

We are happy to find from the Report before us, that the Western Mission has continued to receive a large share of the attention of the Board. Respecting the establishment at St. Louis, with which our readers are already acquainted, very flattering intelligence has been received. Messrs Peck and Welch have entered with spirit into the work of the Mission, and adopted articles of agreement for the regulation of their future conduct, similar to those adopted by our brethren at Serampore and Rangoon. On the 4th of March last, they opened a Sabbath School, for the instruction of African children. Fourteen attended the first day. On the 14th of the same month, they addressed the following letter to the Corresponding Secretary of the Board, containing

INFORMATION RESPECTING THE INDIANS.

*To the Cor. Secretary, dated St. Louis,  
March 14, 1818.*

IN addition to the foregoing communications, permit us to forward also the following remarks respecting the southern and interior parts of this territory. This information has been obtained from several persons, but more particularly from a Baptist minister by the name of *Edwards*, who has resided on this side of the Mississippi most of the time since 1811. Last year he spent some time in itinerating in the lower part of the territory to examine into the state of religion. In his tour he rode more than 1000 miles, visited all the principal settlements on the Arkansas, the St. Francis, and the White rivers. In some places the people are not only

destitute of ministers of any denomination, but deplorably ignorant of the gospel. In other settlements some attention is paid to religion. Baptist professors are scattered through the different parts of the country. They have removed from Kentucky and other western states, but now are deprived of the gospel. In some settlements churches might be formed, could there be ministers obtained to oversee them. This part of the territory is rapidly settling; but unless missionaries go amongst them they must be destitute of the gospel for some years to come. Between St. Louis and the above mentioned region, are seven small churches, situate mostly in Cape Girardeau county. These united in an association in 1815, calling themselves the "Bethel Baptist Association."

Pursuant to our instructions from the Board, we have neglected no opportunity in which we might obtain information relative to the Indian tribes in this western land. The Delawares and Shawnees, the remnants of once powerful tribes, live from 20 to 40 miles from Cape Girardeau. They are not numerous, perhaps two or three hundred of each tribe.

The Delawares have expressed a desire to have their children instructed in English, and that if a teacher is sent amongst them they will build a school-house. A band of the Cherokees have lately removed from their tribe east of the Mississippi, and are settled on the Arkansas. This was in consequence of an exchange of lands by the United States' government. The Cherokees, Shawnees, and Delawares are leagued together, and agree mutually to support each other. Within a few months past they have made war upon the Osage nation, and it is said have destroyed a considerable village. A gentleman who saw and conversed with their warriors as they returned from the fight, told brother Peck, that they had about one hundred scalps, which they showed as trophies of victory. The cause of this war is said to be the murders and other depredations which for years have been committed by the Osages upon the Delawares and Shawnees.

There is a settlement of about 150 Indians on the Merrimac river, about 50 miles west of St. Louis. Their chief is a white man by the name of Fish. Some of this band converse in English. They have comfortable dwellings, and are said to have made considerable progress in civilization.

Another small settlement of natives are in the neighbourhood of St. Louis,

not more than 10 miles distant. One of us expect to visit this band in a few days.

The Osages live more than 300 miles west of St. Louis, on and beyond the Osage river. They are a numerous nation, and scattered over an extensive country. They are more generally represented as a peaceable and well disposed nation, and inclined to become civilized, though some persons give them a different character. The Sacks (pronounced Soks,) and Foxes, (a band of the Sacks or Saukies) are settled betwixt 150 and 300 miles up the Mississippi. Some are scattered through the upper part of the Illinois territory. They are not very friendly, though not on terms of hostility with our government. A short time since *Quoshquomme*, a chief of a band of the Sacks from Rock river, with a number of Indians, were in this village. Brother Welch obtained an interview with the chief on the subject of education, the introduction of schools, &c. among the tribe. It was understood from the interpreter who was employed, that the chief had two sons whom he wished to have educated in English. The interview closed without any thing decisive, as we had no funds to support the youth, and the chief prudently declined giving an answer relative to the establishment of schools amongst their nation, without consulting the other chiefs.

Other tribes, as the Winnebagoes to the north, and the Sioux, Ottobes, Mandans, &c. to the west, live more remote, and are less likely to receive immediate attention.

By this statement the Board will understand, that the Indian tribes who are populous and extensive, live at a distance from us; that a large population of whites, quite ignorant of the gospel, are scattered through the country for 3 or 400 miles betwixt us and the Indians, and that if we attempt to carry the gospel immediately to these tribes, we must pass over multitudes more likely to receive the gospel than are the savage and uncultivated Indians. It is hoped, however, that some good may be done amongst local tribes, without lessening our usefulness amongst the whites.

Hitherto we have said nothing on the importance of increasing the number of labourers in this western harvest. But we now venture to raise the Macedonian cry, 'come over and help us.' Could the Board, but more especially, the public at large, be made fully sensible of the vast work that lies before us, and the importance of strengthening our hands by one or two additional la-



bourers, our cry would not be unavailing. If one or more young men of ardent piety, and a good education, could receive an appointment from the Board the present season, by the time of their arrival we might be prepared to enlarge our sphere of effort.

Another added to this mission, in a little time would not much increase its expense, as the school department might then be rendered more profitable.

Praying the Great Head of the church to guide in all the deliberations of your respectable body, we subscribe ourselves your unworthy servants in the mission cause,  
J. M. PECK.

J. E. WELCH.

UNDER date of March 28, 1818, the missionaries thus write: "We have not much additional news to communicate. We have enlarged the plan of our school. At our public examination yesterday, our students performed remarkably well. Several gentlemen of respectability of the village, since they have been made acquainted with our object in this country, appear to interest themselves in our cause.

"Our African Sunday school has more than 50 on the roll, most of whom are very attentive and strive to learn.

"The first Sabbath in April we expect to baptize a candidate. This, we believe, will be the first time the ordinance was ever attended in St. Louis. We have ascertained that five persons at least have manifested a hope of religion within less than three months past. Thus grace begins to triumph here."

The fifth of April Mr. Welch says: "Last evening was our church meeting. Additions were received by letter and experience. To-day at nine o'clock a sermon was delivered on the banks of the Mississippi, and two candidates baptized—*late work of grace!* You can scarcely imagine the happiness we this day enjoyed around the table of the Lord, while bidding welcome to all the privileges of the house of God four new members. Prospects are flattering. I hope the Lord is about to commence a great work in this quarter."

THE REV. MR. RANALDSON has been actively employed in the states of Louisiana and Mississippi, in preaching the gospel to bond and free with great success. Though unable from the sickness of his family to visit the Creek Indians ac-

cording to the instructions of the Board, his representation to the Mississippi Association produced a mission from that body, which eventuated in the formation of a Creek African church.

The following letter gives a pleasing view of the success of his labours.

*From Rev. Mr. Ranaldson, to the Cor. Secretary, dated St. Francisville, March 20, 1818.*

It is my duty as your missionary to make frequent communications. In this I have been deficient. But I can assure you it has not been for want of disposition. The whole of my time has been occupied. My field of labour is still enlarging, and the work is increasing on my hands daily.

I wrote to you on the 19th of January, which I hope you have received. Having just returned from the first annual meeting of the Mississippi Society for Baptist Missions Foreign and Domestic, it is necessary for me to forward communications by the next mail, that you may receive them in time for the annual meeting of the Board.

Our society has been formed on missionary ground. There are pressing demands for active and general exertions. Four missionaries are already employed by the society for the term of three months; and one for a year. Rev. Isaac Suttle, whom I mentioned in my last, is appointed to preach in the African church recently formed in the Creek nation, for the current year. It is hoped that the present hostilities of the Seminoles will not defeat the object of his appointment. L. Scarborough is appointed for a circuit on the west of the Mississippi river; N. Morris for the eastern section of West Florida; J. Flower for the frontier settlements in the Mississippi state; and Benjamin Davis for the coloured people in New Orleans. This last appointment was made in consideration of the poor in this city who manifest a disposition to receive the word with gladness, for a number of them are truly pious. Whilst missionary exertions are making for the Asiatics and aboriginal Americans, the poor Africans in our country who bear the heat and burden of the day, should not be neglected. It truly requires the wisdom of the serpent blended with the harmlessness of the dove, to teach this wretched race of human beings! But we feel a confidence in the prudence

and zeal of our brother appointed to the work. He has a faculty for teaching the blacks; and should the city corporation yield a favourable countenance to the undertaking, I hope it may soon be said, that the *poor of New Orleans have the gospel preached to them.*

The society having attributed a great share of their success to the agency of your missionary, agreed to remit the sum which was appropriated for his use by the Baptist Board of Foreign Missions. I therefore inclose to you a check on a bank in Philadelphia, for *five hundred dollars.*

I hope the employment of domestic missionaries will never diminish your treasury, but rather replenish it. Permit me to tender my very grateful acknowledgments to the Board, for the seasonable supplies they have given, which enabled me to make a decided stand in the midst of the strong hold of Satan, and to preach among the gentiles of Louisiana the unsearchable riches of Christ. Although I could not maintain my first position in the city of New Orleans, on account of its expensiveness, yet I am persuaded I could not occupy a more important missionary ground in the state, and one which promises more immediate and general usefulness as respects the mission, than the present station. I am happy to say that the prospects, as relates to my future support, are such as to supersede the necessity of the continued patronage of the Board. I have reason to expect that the generosity of the people whom I serve in the gospel, will enable me still to give myself wholly to the work of the ministry. Your patronage therefore may, and will I hope be extended to another in my place. Not that I wish to withdraw from the delightful services of the Board, or shake off the pleasing responsibility of the mission. No, I wish still to be the missionary, and still to act under the advice and auspices of the Board, at least so far as to maintain an intimate connexion with that honourable body.

This letter must soon close for the mail. In my next I will endeavour to give farther information concerning this country, &c. &c. There are thousands around us starving for the word of life. Several important stations are ready for the reception of missionaries. With affectionate importunity I would solicit the attention of the Board to be directed this way. O send us help, that we may lift up a standard for the people in the name of the Lord of hosts! We want at least, six missionaries, whose lips are touched with a *live coal*, whose hearts

are sanctified with the love of God, whose bowels yearn for the salvation of men, whose fortitude and piety can resist the temptations of filthy lucre, and, in a word, whose abilities may be competent for the defence of the gospel, among ingenious and learned infidels, and before powerful adversaries of the doctrines of the cross. Aid such in their commencement, send them out under your patronage, and in a short time they may remunerate the Board by returning the loan with good interest.

It is expensive to live in this country. The enormous price of cotton raises every thing else to its par. House rent and the hire of servants are remarkably high. And in these two articles there is but little difference between this place and New Orleans.

Such is the state of society, that it appears unquestionably a duty incumbent to pay some attention to the education of the young. And although the whole of my time, strength and abilities, are required for the ministry of the word, yet I shall be obliged by the united petitions of the people to give a small portion of it to the instruction of their children. They wish me, however, merely to superintend an academy, and employ other teachers, able to sustain the laborious functions of the school. This plan should, in my humble opinion, be recommended to all our missionaries to the west, as the religious education of children is of the highest importance, and will probably contribute in a very great degree, to the acceptance of the gospel among a heterogeneous mass which has been collected from the four quarters of the globe.

May the God of missions prosper and succeed your pious labours to send the gospel among all the nations of the earth.

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THE subject of *Education* occupied a large share of the attention of the Board at the late annual meeting. The committee appointed by the Board to consider the "plan of education submitted to the Convention by the venerable President, the Rev. Dr. Furman, reported,

"THAT, owing to the importance of the subject, and the necessity of waiting the openings of Providence, and the indications of the liberality of their brethren in various parts of the Union, they have not been able to return their ideas



so fully, or so soon, as they could have wished.

"They approve, in the main, highly, of the plan the President proposed, and are of opinion that it will ultimately, in substance, probably in a few years, be found in successful operation. They, however, beg leave to state, that until it can be accomplished, and for its accomplishment very ample funds must be obtained, something may be done that will prepare the way for more comprehensive measures. As far as their information extends, and they believe their information correct, many worthy and wealthy friends of Zion are waiting for an opportunity to contribute of their substance for the tuition of pious young men. Were a system commenced, they think several thousands of dollars might easily be collected. At least they feel it a duty respectfully to recommend a trial. If at first the resources were small, they would hope that, like a rill from the foot of a mountain, they would gradually and greatly increase.

"The committee believe that no adequate reason can be assigned for farther delay. The public are entitled to expect some vigorous attempt on the part of the Board. For this they are anxiously looking. The Convention has left this business to their sacred charge. Numerous youth are waiting to avail themselves of the privileges of a literary and theological Institution, and the widening sphere of missionary effort already undertaken, renders an accession of godly and educated youth highly desirable. The liberal spirit of the times the committee regards as very favourable to immediate exertion, and they cannot but hope that the blessing of the Lord will accompany an attempt designed, so immediately, for the glory of his holy name.

WM. STAUGHTON.  
BURGISS ALLISON.  
HORATIO G. JONES."

THE Baptist Education Society in Philadelphia, so early as July, 1817, addressed to the Board a letter, offering their immediate co-operation in accomplishing the objects contemplated by the Convention. This offer was accepted, and the Rev. William Staughton, D. D. was appointed Principal of the Institution, and the Rev. Ira Chase, A. M. professor of languages, and Biblical literature.

It is understood that the expenses of the Institution are to be de-

frayed by the Education Society of Philadelphia, until sufficient donations shall have been received to enable the Board to assume the responsibility without drawing at all from the mission funds.

The following provision is made by the constitution—

ART. XIV. "That when competent and distinct funds shall have been received for the purpose, the Board, from these, without resorting at all to the mission funds, shall proceed to institute a CLASSICAL AND THEOLOGICAL SEMINARY for the purpose of aiding pious young men, who, in the judgment of the churches of which they are members, and of the Board, possess gifts and graces, suited to the gospel ministry."

We are happy to observe, that the importance of an enlightened as well as evangelical ministry, is universally acknowledged;—that in the different sections of our country, measures are taking, for improving the qualifications of our young brethren, who are coming forward into the ministry. This spirit is not less active in the North, than in the South. "The Literary and Theological Institution of Maine," will commence instruction the present month, under the superintendence of PROFESSOR CHAPLIN. It is expected that another officer will be shortly appointed to assist him. A number of young gentlemen have already repaired to Waterville, to commence their studies.—We congratulate the churches on this auspicious event. The acknowledged ability, piety, and faithfulness of Mr. Chaplin as an instructor, promise much to the churches of our denomination.

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The translation of the *Tract*, composed by Mr. Judson to be circulated in Burmah, constitutes an interesting article of the Report, and will probably be inserted in a future number of the Magazine.

## DOMESTIC MISSION.

[The annual meeting of the Massachusetts Baptist Missionary Society was held at the Second Baptist Meeting-House in Boston, on Wednesday, the 27th. of May, 1818. The services commenced at 8 o'clock, A.M. when an appropriate discourse was delivered by the Rev. Nathaniel W. Williams, of Beverly; after which, the annual business of the Society was transacted.

The following is the Report of the Trustees, which we insert entire, on account of the extensive view it presents of the destitute parts of our country.]

## REPORT OF THE TRUSTEES OF THE MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

DEAR BRETHREN,

AS the time has expired for which we were appointed to manage the concerns of this society, it is proper that we should lay before you a statement of our proceedings. A faithful steward will not hesitate to render an account of his stewardship; and if in the discharge of his trust, he has been successful, it will afford him much satisfaction to present a detail of his labours. We entered on the duties confided to us under an impression that we were the stewards of this society, and with the recollection, that "It is required in stewards that a man be found faithful." We have viewed your funds as sacred to the dissemination of evangelical truth, and have sought that wisdom which cometh from above, that we might make a judicious appropriation of them. It has been our constant aim to promote the object for which this society was established, by sending the gospel to the poor and destitute in our own country. In doing this, we have not allowed ourselves to be influenced by geographical distinctions. We have had no local partialities to gratify. We have considered those sections of our country, which were most destitute of the word, as having the most powerful claims on our attention. Hence our missionaries have published the tidings of salvation in very different and distant parts of the land. While some have travelled by the direction of the Board into the District of Maine, and have extended their journeys to Nova Scotia; others have passed the Alleghany Mountains, and have occupied missionary ground in Ohio and Virginia. One of our brethren is now fulfilling an appointment for six months, in the dark and distant region of Louisiana.

It is reasonable to suppose that the members of this Society wish to know what have been the labours, and what the success of the missionaries employed. We have anticipated these inquiries, and beg leave to present extracts from their letters and journals.

Rev. Isaac Case has spent more than six months east of Penobscot River, in the District of Maine, in New-Brunswick and Nova-Scotia. "Here," he says, "gospel labourers are much needed. Great attention was paid to the word; many were affected; some, I believe, were pricked to the heart, and others were rejoicing in God their Saviour. The infant church in Sullivan, collected about six years ago, and consisting of 80 or 90 members, has received a second blessing; for about forty have been added by baptism the past summer." In the town of Trenton, where he laboured, between thirty and forty have been added to the church; and as many as twenty more were candidates for baptism. The town is small; but the work has been so general, there is scarcely any left to oppose. He observes, "I visited Eden on Mount-Desert last September. Some mercy drops have fallen on this place. It is thought that about 100 souls have been brought to a knowledge of the truth. I baptized a number of truly penitent sinners; and had the happiness of seeing a



church of Christ established, according to the apostolic plan. At Barn-coat Island, Castine, Blue-hill, and several other places, the Lord has manifested his saving mercy to the inhabitants. I arrived at St. John's the first of November, and spent the winter in travelling up and down this river, preaching Jesus as I went. I found the people anxious to hear the word. Some travelled 9, 12, and 15 miles in cold winter days, to hear the precious word of life. They were very glad that my Master had sent me that way. It is difficult to conceive how destitute this vast region is; here are thousands who seldom hear a gospel sermon."

Rev. Henry Kendall has spent three months in the service of the society. There is reason to believe that his labours in several places were much blessed. At Bakerstown he was very affectionately received by the members of the church, but he found them in a low state. They had not had a visit from a Baptist minister since last winter. He preached to them four times before the sabbath, and visited most of their families. On the Lord's day they met in their log meeting-house, but it was not large enough to contain those who had assembled. "This," he observes, "was a solemn day; many eyes flowed with tears, and the people seemed to hear as for eternity." In November, Mr. Kendall visited Harpswell neck. Religion had been at a low ebb in that place for 40 years. But his ministrations were attended with "the demonstration of the Spirit and with power," and a revival of religion commenced. He had the privilege of baptizing the first person, that ever was baptized in the waters of Harpswell neck. After a short absence, he returned to this place again, where he found a young man who had been awakened under his ministry, now rejoicing in the truth; others had also received strength to hope in God; and many were impressed with a sense of their lost condition. Before he left them, he baptized three candidates. "Such a day," says he, "was never seen in this place. Several persons from 60 to 80 years of age, were spectators of this solemn ordinance, who had never seen it administered before. The season was sweet and solemn, and many tears were shed, especially at the water side."

The town of Gardner, which is represented as very poor and destitute, was also visited by our missionary brother. In his journal he informs us, "The Lord was pleased to bless his word; a reformation made its appearance, which has gradually increased. Many young persons have been turned from Satan unto God, and are now praising his name. I have administered baptism three times. On one of these occasions, when it was extremely cold, a little boy of eleven years of age, and a little girl of thirteen, followed their Redeemer into the liquid grave."

Rev. Robert Low has been engaged three months as a missionary in the District of Maine. Extracts from his letter to the Board will give you the best idea of the nature and extent of his labours. He preached three Lord's days in Hallowell, and one at Harpswell. At the latter place he baptized one person. It was a solemn day; many wept, and wished to know what they should do to be saved. In an excursion up the Kennebec river, he preached almost every day. While at Canaan he remarks, "I never had greater freedom in preaching than in this place. Such was their hunger for the word, that snow storms, and severe cold weather did not deter the people from attending meetings every day or evening while I was in town. Many desired me to present their thanks to the Missionary Society, and expressed a hope that they should be able to aid its funds. There are so many destitute places in this part of the country, it is difficult to say which is most needy."

Rev. Nathaniel Robinson has finished a mission of four weeks. We can give only a short extract from his letter. Having given an account of his labours in Penobscot, Castine, and Johnsborough, he writes thus :—In December, I left home to visit a new and very destitute settlement out up the Union River. I was there seven days, and preached nine times.—O! Sir, had you been there, you would have felt much, to see husbands with their wives and families walk five miles, and bring a large babe with them. Some of the men walked eight or nine miles to the evening lectures. While they listened to the word, the tears flowed down their cheeks. There are about fifty families in this settlement, but they are much scattered. I should think that half of them are solemnly impressed with the worth of their souls, and inquiring what they must do to be saved.”

Rev. John Gibson has been employed six months by the society. He performed his first appointment of three months in Rhode Island. In fulfilling his second appointment, he laboured in New-Hampshire. He observes, “From various sections of the State, there is truly a Macedonian cry; and regular Baptist preachers are the most acceptable. I have been earnestly solicited to preach in a number of towns, which I could not visit. In several towns, which are now destitute of religious instruction, there are men of wealth and influence, who gladly receive our ministers; and if men of acceptable talents and piety could visit and stay with them, churches and societies might be established.”

Rev. Phineas Richardson has laboured six months in the same State. He has chiefly confined his exertions to the towns of Bedford, New-Salem, Atkinson, Hamstead, Chester, and Concord. His time has been occupied in visiting the people from house to house, in delivering lectures, and preaching on the Sabbath. He says, “The fruit of my labours has been encouraging. At Chester, a small Baptist society has been formed this season; there are pleasing indications of a reformation. Some appear quite tender in their minds, and anxious for the salvation of their souls. The few brethren and friends at Concord, indulge a strong hope that the time is at hand when a Baptist church will be formed among them.”

Rev. Isaiah Stone has spent ten weeks under the patronage of the Board. The facts which he communicates are peculiarly affecting, and contain a loud call for our renewed exertions. He has visited a number of towns in New-Hampshire and Vermont, and endeavoured to preach the gospel of Christ to them. He found many pious Christians scattered in these towns, who sit and mourn over their desolate and destitute condition. He has given in his journal the names of 13 towns, in which are 16 places of worship without a settled minister. It is impossible to contemplate such a state of things, with the eye of a patriot or a Christian, without being deeply affected. If we love our country, we must deplore the absence of that moral and religious instruction which exerts such a powerful influence in promoting the order and happiness of society; and if we believe the Bible, we must mourn that so many are perishing for lack of knowledge. It is certainly our duty to make more efficient, persevering and systematic efforts. We ought not to be satisfied that we have done enough, while such a field remains uncultivated. The objections arising from distance of place, the dangers of the journey, and the uncertainty of a favourable reception, so commonly brought forward against “Foreign Missions,” can have no weight here. The missionary will not have to travel through deserts, where wild beasts are seeking their prey; he will not have to expose himself to the perils of the ocean before he enters on the scene of his labours; nor will he



have any thing to fear from the frowns of a tyrant, whose will is law. This "moral waste" is near home; and he will be sure to meet with friends, who with open arms will welcome him as a messenger of God. He will have no difficulties to encounter in learning a new language, for they speak his own tongue, they are his own people and kindred. Those, then, who question the utility of "distant missions," have here an opportunity of exerting an enlarged and active benevolence. And those who have ascended a loftier height, and from their elevation see the nations which are sitting in darkness and the shadow of death, will not overlook the space which intervenes. They cannot be indifferent to the country which first meets the eye, because it is their own country, and is calculated to awaken the most tender and powerful associations which exist in the human breast.

Before we leave the State of New-Hampshire, and shew what has been done in other parts of the "harvest," we cannot deny ourselves the mournful pleasure of mentioning the services of one of our brethren, Rev. William Batchelder, late of Haverhill, Massa. who now rests from his labours, and his works do follow him. He had an intimate knowledge of the spiritual wants of this State. Being a member of the Board, he often recommended these wants to their special attention. Though from personal observation, his acquaintance with that section of the country was extensive, yet he opened a correspondence with persons in different parts of the State, for the purpose of giving a wise direction to the course of our missionaries. The interest he felt for the poor and destitute, did not evaporate in ineffectual wishes. He did not conceive that he had performed his duty when he had stated their case to the Board. He visited them himself; he entered their cottages, partook of their homely fare, and exposed himself to cold, and storms, that he might do good to their souls. In his death, the destitute inhabitants of New-Hampshire have lost one of their best friends. The Board would not do justice to their own feelings if they were not to say, that they deeply feel the loss they have sustained. They loved him as a fellow-labourer in the vineyard of the Lord. They wish to remember, for their own advantage, the amiable spirit which he invariably manifested; his attachment to the cause of missions, and the lively concern which he evinced for the prosperity of our denomination. They thought him valuable while he lived, and have been more impressed with his worth since he died. While reflecting on this painful event, they have been constrained to acknowledge in the language of Young,

"Our blessings brighten as they take their flight."

In Vermont, Rev. Charles Brooks has fulfilled the appointments given him by the Board for four months. We rejoice in the success which the "Lord of the harvest" has granted to his labours. In several places where he preached, the word of the Lord had free course and was glorified. During his mission he baptized 43 persons on a profession of faith; and when he left some towns, the appearance of a work of God on the hearts of sinners was very promising.

Rev. Samuel Churchill has furnished the Board with an account of his missionary tour for six months. Most of his time was spent in New-York, and Vermont. He informs us that the inhabitants in the neighbourhood of Plattsburgh are in a very destitute situation. He was the third missionary that had ever visited them. They were very attentive to his ministry. After he had left this region, they sent him an affectionate letter, informing him that his labours had been blessed.

In Fairfax, Vermont, he had a pleasant season. He says, "A refor-

mation commenced in this place last August. It began in a school. A little girl about 10 years of age, expressed great anxiety to her instructor for having told her a falsehood a year before. She asked forgiveness, and begged her prayers. She was deeply convinced of the evil of sin. Divine influence spread from heart to heart, till the general inquiry was,—“What shall we do to be saved?” Their distress was so great and general, that it was impossible to attend to the business of the school. They sent for a Christian to converse with them, and a God of mercy turned their mourning into joy, and songs of praise. About 17 or 18 youths have made a public profession. The work was not confined to the school; it spread through the town, and in November, 60 had been added to the church. I visited Chateaugay. This has been one of the wickedest places in the world. But a God of omnipotent grace has wrought wonders among the people. Many of the most hardened have been made to bow to the power of truth. One person came to converse with me in great distress, who had indulged a false hope. His present distress took place the day I reached town, from an apprehension that his wife was going to offer herself as a candidate for baptism, and church-membership. He said he should not have felt worse, had he been called to follow her to the grave. This aversion which he felt, led him to suspect his heart was not right. When I returned, he had obtained relief, and a new hope. On Lord’s day, he related his experience, and was baptized, with his wife and several others. During this mission, I have had the pleasure of leading 48 down the banks of Jordan.”

In New-York, Rev. Emory Osgood has performed part of a mission for three months. In a letter to the Secretary he observes:—“I received an appointment from the Board to spend three months in the vicinity of Sacket’s Harbour. In December I commenced, and have preached occasionally ever since, in the camp and village. I spend two and sometimes three days in a week; and when I am not preaching, I visit from house to house. The prospect is favourable, both in the camp and the village. The ministry of the word is attended with seriousness. For the honour of Colonel Leavenworth, the commander of the regiment, I wish to communicate, in his own words, his remarks on my first introduction into the camp. After I had closed my observations, he commanded the attention of the soldiers: Said he, ‘I am not a preacher, but this gentlemen is, and his motives are of the purest kind; he has come to do you good, he has come to serve you. He is my particular friend, and I wish you to consider, and treat him as my friend.’ These remarks have secured me the respect of the soldiers, and I am treated with the most particular attention by all the officers, and most of the citizens of the place.” The Board mention the kindness of Colonel Leavenworth with very great pleasure. It is their prayer that he may be eminent for those virtues which distinguished the Roman centurion; and which form the fairest and most unfading wreath with which the soldier can be adorned.

Rev. Jonathan Stone has commenced a mission of six months appointed him by the Board. A quotation from his letter will shew that he has much encouragement to persevere. “I have fixed (says he) on a destitute part of our country, and have spent a few weeks in missionary service. I have the satisfaction to inform you, that there is a revival of religion in the west part of the township of Canton, Penn. I visited this settlement for the first time the second week in December. I found a few brethren, but no church. Sin abounded very much; but it pleased the Lord to begin a work of grace in the hearts of some of



the people, a short time before I arrived here. During my visits I baptized 12 persons. A number more appear to be under deep convictions for sin. A very solemn attention is paid to the preaching of the word. I have formed a preaching circuit of about 60 miles. I also labour occasionally in other destitute settlements."

Rev. Peter P. Roots has laboured with acceptance in the service of the Board for six months. Many parts of his journal are interesting; but it would extend our Report to an undue length, were we to give the details with which he has furnished us. Perhaps it may be sufficient to say, that he appears to have been indefatigable and successful in his work. The Board cordially approve of the plan he has pursued, as one which is likely to do the most good. In his communication he remarks, "I have formed a circuit, and have stated appointments for preaching in Ulysses, Lansing, Division, Dryden, Spencer, Candor, Owego, Athens, Chemung, Elmira, Painted Post, &c. It takes me four weeks to go round my circuit, and I wish I had a fellow-labourer with me. I think it best not only to plant, but to water; not only to visit, but to revisit the same places." We fully concur in his views, and think that the probability of usefulness is much greater, than where a person is travelling all the time. A tree is not cut down by one, but by repeated strokes; so when truth shakes the false peace of a sinner, and makes him tremble, it is necessary that it should be repeated till he falls under its influence. It is also desirable, when the axe has been laid at the root of the tree, and the transgressor feels a wounded conscience, that he should have some one to point him to the only source of peace and life. These considerations satisfy us, that such a circuit as our missionary brother has formed is the most likely to be attended with happy results.

Rev. David Boynton, in a tour of three months, has visited a number of places in the county of St. Lawrence, State of New-York. It appears from his letter to the Board, that the Lord is carrying on his work in several towns where he preached. He frequently administered the ordinances of Christ, and enjoyed much pleasure in the service of his Master.

Rev. Jesse Hartwell has been on a mission about six months; during which period he preached in many destitute towns and villages in New-York, Pennsylvania, and Ohio. Some extracts from his journal will be found interesting. He writes—"On the third of May, I entered New Connecticut, and found a field where there was much need of gospel labours. I passed through many towns in Ashtabula, Geauga, Cayahaga and Huron counties. In these four extensive counties, there are only three Baptist ministers. In the counties of Cayahaga and Huron, together with the country adjoining west for hundreds of miles, and inhabited by many people, there is not one settled minister of the gospel. O! brethren, here is a country resembling the vast regions of the East (which now attract so great attention) loudly calling for missionary aid. The prospect of success was never greater in any place I have visited, than in this region. I went as far as Sandusky-bay, attending meetings once, twice, or thrice every day, except one. While in the State of Ohio, I administered the Lord's supper twice; baptized ten persons, and attended a Convention of Churches to form an Association. I left many wounded hearts, and many who could say, Our souls have been greatly refreshed, and we have gained strength. They expressed their thanks to God, to the Missionary Society, and to me, for this visit. I have been in paths untrodden by missionaries. My situation has been somewhat like an axe-man in the woods, spotting a tree here, and girdling

one there. I hope and trust, if more skilful labourers should succeed me, they will find evidences that some one had gone before them, and marked the way. If I should give a full description of my labour, and of the pleasing proofs that it has been owned and blessed of God to many souls; perhaps it might be said, "He bears witness of himself, his witness is not true." But this I may venture to say, I have seldom been more satisfied that I was on missionary ground, labouring with the approbation of my Master, than on this journey. It has been my aim to visit back settlements, and places unfrequented even by missionaries. I think this section of the missionary field ought by no means to be neglected. No time should be lost in sending pious, energetic, diligent, and skilful ministers into the Connecticut Western Reserve. In many places, materials seem to be at least felled, and partly hewed, to build temples for the name of the Lord. I scarcely ever found it more difficult to leave any place. The people entreated me to visit them again, and would not be satisfied with any objections I could make. I wish not to be forward to direct you, or to offer myself as a candidate; but as the journey is long, and short appointments expire before the most needy part of the missionary field is reached, I think it would save money, and be attended with more good, to appoint a person for a year. If a more suitable person cannot be found, and it is your pleasure, I will go for one year." The Board took this subject into consideration, and have appointed Mr. Hartwell for one year.

Rev. George Evans has been appointed by the Board for six months to preach in the State of Ohio. He has not yet sent a particular detail of his labours; but the facts which he has communicated in a letter to the Secretary are sufficient to induce us to send more missionaries, if our means would admit. In a letter from Parkersburg, Virginia, he observes:—"Since I crossed the mountains, the sight of my eyes has often affected my heart. The people in this region are very destitute. There is not a Baptist minister in this State within 50 or 60 miles of this place. There is but little if any preaching, except some by preachers in the Methodist connexion, for 100 miles up the river. And the people are not much better supplied on the other side of the river in the State of Ohio. In whatever direction a person goes, he finds himself on missionary ground. You will be ready to join with me in praying the Lord of the harvest, to send forth more labourers into his harvest."

Rev. Ira Chase has been employed as our missionary for six months, in the western parts of Virginia. We could present you with very interesting accounts from his letters, but as some parts have already been published in the American Baptist Magazine, we refer you to that publication.

The following brethren have also been employed for the time affixed to their respective names.

	<i>months.</i>	<i>w.</i>		<i>months.</i>	<i>w.</i>
Rev. Andrew Sherburne	4	00	Rev. Timothy Hodsdon	3	0
Thomas Rand	0	6	E. P. Langworthy	3	0
Augustus Bolles	3	0	Barnabas Perkins	3	0
Reuben Ball	3	0	David Boynton	3	0
Abraham Cummings	4	0	Elisha Andrews	2	0
Asa Niles	3	0	Thomas Wilson	4	0
George Witherell	0	10	Matthew Bolles	0	6



As the American Baptist Magazine is published under the direction of this society, for the benefit of missions, perhaps some information concerning it will be expected in our Report. The Board are happy to state, that its circulation has become very extensive. Of the first number of the New Series, 6,000 were printed. Of the last number 11,000. As several of the Agents have not yet made their returns, the Board have not yet realized any profits from the work. But they have reason to expect, should the subscribers be punctual in making payment, that it will yield important pecuniary aid. This, however, is not an object of the greatest consideration with the Board. The information which the Magazine widely diffuses, and the encouragement which it gives to Missionary exertions, are conceived to be of more moment, than the increase which it may bring to our funds. The Board take this opportunity of earnestly soliciting the assistance of their friends, by furnishing interesting matter for its pages. They also request that ministers, and other influential persons would be active in obtaining subscribers for the work. Reasons for this request will so readily occur to their own minds, that it is deemed unnecessary to bring them into view.

We have now given you a brief account of the duties to which we have attended; and of the services which have been performed by our missionaries. We hope you will be gratified with the knowledge, that your liberality has neither been misapplied, nor remained useless. Through your assistance, the word of the Lord has been carried to those who were ready to perish; sinners have been converted, and saints comforted and established in the truth.

In meeting the engagements which the Board have made, the funds of the society have been very much diminished. An acknowledgment of poverty is generally considered an unpleasant and humiliating task; but we are compelled from a sense of duty to make this acknowledgment. Our treasury is greatly impoverished; partly from the number of missionaries employed, which has been greater than in any former year, and partly from a diminution in the annual contributions to the society. But in the discharge of our duty, we have relied for help on Him who has said, the "gold and the silver is mine." We have believed that it was only necessary to make the friends of Christ acquainted with our circumstances, and they would cheerfully come forward and cast their mites into the treasury. If we had to solicit benefactions for ourselves, we should be ready to shrink from the task; but it is the cause of Christ for which we plead; and to beg for him, we are not ashamed. We plead for our fellow-men, who are scattered in the wilderness like sheep having no shepherd, and we entreat you to pity them.

In closing our Report, we would make the same appeal to you which the Apostle made to the Corinthians, when he was pleading the cause of the poor saints at Jerusalem. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." If a view of the amazing condescension and disinterested benevolence of the Lord Jesus has its proper influence on your hearts, it will constrain you to pity and help those who are destitute of the means of religious instruction.

In behalf of the Trustees,

DANIEL SHARP, Secretary.

*Boston, May 27th. 1818.*

On reading the foregoing Report, Rev. Mr. Peak, in a very feeling and animated address, in which he took a brief retrospect of the exertions of the Society, and the attendant success, moved its acceptance. Rev. Mr. Bolles seconded the motion, and added a number of interesting remarks to the same point. Whereupon it was unanimously voted, and ordered to be printed.

On reading the Treasurer's Account, Rev. Mr. Gammell in a brief, but impressive address, congratulated the Society on the liberal patronage which the friends of missions continued to afford them, by annually replenishing their treasury, and closed his remarks by moving its acceptance.—Rev. Mr. Winchell seconded the motion, accompanied with additional remarks, highly interesting to the audience.—Its acceptance was unanimously voted.

Mr. E. Lincoln, after remarking upon the zeal and liberality of the friends and patrons of this Institution, moved, that the thanks of this Society be presented to those individuals and societies, who have contributed to our funds.—Unanimously voted.

Rev. Mr. Marshall, after noticing and recommending the general objects of the Institution, moved the following resolution, viz. That the thanks of the Society be given to the Officers and Trustees, for their faithful and unremitting services. Passed unanimously.

Appointed Rev. George Phlippen to preach the Missionary sermon next year, and Rev. Stephen Gano in case of failure.

The following Officers and Trustees, were then chosen by ballot, viz. :—

Rev. THOMAS BALDWIN, D. D. *Pres.*      Mr. E. LINCOLN, *Treasurer*,  
Rev. JOSEPH GRAFTON, *Vice-Pres.*      Rev. DANIEL SHARP, *Secretary*.

#### TRUSTEES.

Rev. Elisha Williams,	Rev. Stephen S. Nelson,
John Peak,	David Benedict,
Lucius Bolles,	William Gammell,
Stephen Gano,	Charles Train,
William Collier,	Dea. Josiah C. Ransford,
James M. Winchell,	James Loring,
Nathaniel W. Williams,	Heman Lincoln,
Ebenezer Nelson,	Levi Farwell.

#### TREASURER'S STATEMENT.

The Baptist Missionary Society of Massachusetts was organized in Boston, 1802. The following sums have been received yearly by the Treasurer, from annual subscribers, churches, female missionary, and mite societies, and by the donations of charitable individuals, viz.

	<i>Dols. Cts.</i>		<i>Dols. Cts.</i>
1803, May 20, - -	136,50	1811, May 20, - -	1,384,09
1804, - - - -	572,67	1812, - - - -	1,493,12
1805, - - - -	607,31	1813, - - - -	1,377,42
1806, - - - -	854,57	1814, - - - -	904,81
1807,* - - - -	1,957,88	1815, - - - -	1,146,69
1808, - - - -	1,261,88	1816, - - - -	1,089,93
1809, - - - -	1,271,91	1817, - - - -	1,587,00
1810, - - - -	901,42	1818, - - - -	1,083,14
			<u>\$17,630,34</u>

Several individuals in their wills have bequeathed generous legacies to the Society; three of which, amounting to several thousand dollars, have not yet been received by the Treasurer.

The Society has annually expended in Missionary labours, a sum nearly equal to the annual receipts—as the object of the Society is to furnish the gospel to the destitute, and not to accumulate a fund.

\* One benevolent individual presented the Society with 1400 dollars during this year.



A particular statement of the Treasurer's receipts has been annually published in the Magazine, which is printed under the direction of the Society. The following contains an account of receipts since the annual report of May, 1817.

*Monies received by the Treasurer from June 1, 1817, to June 25, 1818.*

June 18.	By cash of Abijah Ellis, in part of the legacy of Susanna White,	100,00
August 22.	By a friend, by Mr. Sharp,	2,00
Sept. 19.	By Malden Female Mite Society,	18,38
	By Capt. E. Oakes,	,55
	By Danvers Mission Box,	6,00
	By Female Cent Society, Rowley,	15,47
	By Beverly Female Mite Society,	27,35
	By Wenham Female Mite Society,	5,00
	By Female Mite Society, Weare,	15,00
	By Female Cent Society, Lynn,	12,50
	By Salem Female Cent Society,	63,93
	By the hand of Mr. Hastion,	16,00
	By Female Benevolent Society of Newton, and vicinity,	55,51
Oct. 1.	By Deacon James Loring,	2,00
	By Miss Mary Miliken, by Elder I. Case,	5,00
17.	By Mrs. Hobart Ashburnham,	3,00
1818, Feb. 2	By Deacon Wardsworth, by Dr. Baldwin,	2,00
March 21.	By Mr. Ira Chase, collected on his mission,	10,00
24.	By Female Mite Society, Eastport,	34,65
May 14.	By Mrs. Sparrowhawk,	2,00
19.	By Topsham Bap. Female Miss. Society, by Dr Baldwin,	12,31
29.	By Deacon David Goodwin,	5,00
	By Charity Box, by widows Raymond and Humphrey,	8,82
	By Elder Thomas Paul,	2,00
	By Deacon James Loring,	2,00
	By Elder Herbert Marshall,	2,00
	By Baptist Church and Society, Salem, by Mr. Bolles,	79,00
	By Second Baptist Church and Society, Boston,	263,10
	By Third, do. do.	52,00
	By poor widow, by Elder Peak,	,25
	By Mr. Kent, Danvers,	3,00
	By Baptist Church, Charlestown,	7,00
	By Mission Box of Master Samuel Francis, Salem, by Mr. Bolles,	4,25
	By Elder Elisha Williams,	3,00
	By Collection after Missionary Sermon, at Second Baptist Meeting-House,	45,79
	By 15 annual subscribers,	15,00
June 2.	By Mr. Theophilus Bachellor, Lynn,	3,00
	By several friends, Lynn,	6,00
	By a friend,	10,00
7.	By I. Briggs, by Dr. Baldwin,	5,00
	By interest on Stock and Notes,	142,00
26.	By Female Mite Society, Pawtuxet, (R. I.)*	16,32

\$1023,16

*Amount in Treasurer's hands, June 7, 1818.*

By Cash,	733,91
By United States Stocks,	300,00
By Notes,	1,263,00

\$2,296,91

E. LINCOLN, Treasurer.

\* We are sorry to learn, that some monies sent by this Society, have, through mistake, been credited to another.

## Religious Intelligence.

### REVIVALS OF RELIGION.

*Extract of a letter, dated Coventry,  
(N. H.) June 28, 1817.*

Dear Brother,

I HAVE for a long time delayed writing for the want of interesting matter ; but I think I can say with confidence that that is no longer the case. The Lord has sent a refreshing shower on his vineyard in this place. This has caused saints to rejoice, and stout-hearted sinners to bow to the mild sceptre of his grace. It is two years, to-day, since I was ordained to the pastoral care of this church, which was then a feeble band, and wading through trials. Previous to my ordination, my labours had not been blessed, and I was often led to fear I had run before I was sent ; but sometimes this promise would afford some relief, "In due season we shall reap, if we faint not." Our trials continued about a year, when our number was reduced to 20 in all ; but our difficulties were at length happily brought to a close, and I began to take courage. I thought I soon saw a prospect of a reformation ; our meetings were crowded, the audience, especially the younger part, was solemn and attentive to the word. I scarce ever had such freedom in preaching, and I am sure the worth of souls never lay with such weight on my mind.

At our church-meeting, on the first Saturday in August last, one woman came forward, and related the work of grace wrought on her heart several years before. She had not, however, obtained strength to make a public profession till now. The next day she was baptized. In a few days it became evident that a good work had begun. It first made its appearance in four young married persons ; these were all hopefully brought to the knowledge of the truth in one week, and baptized the Lord's day after. This was a most solemn and affecting season. One of this number was among the most forward in vain amusements, and from a child had used the violin to captivate the thoughtless throng. On the bank of the river, before he went into the water, he bid those with whom he had associated, and led in sin, farewell, and informed them he should go with them

no more in scenes of carnal pleasure. He then invited them to forsake sin and join with him in the service of the Redeemer. The exhortations given on this occasion affected almost every heart.

There was a middle aged man present who had entertained a hope about a year before, and had been trying ever since to satisfy his conscience with *infant sprinkling* ; but he was so struck with the solemnity of the scene, and his conscience so thoroughly convinced that this was the only scriptural baptism, that he came forward and expressed an earnest wish to be baptized. After stating his trials on the subject, he said, "My friends, if you do not call this baptism, what do you call baptism." He gave in his relation by the water side, and was baptized.

The work soon spread in almost every direction. Conference meetings, which had been attended by only a few, were crowded ; and in some instances, young delicate females have travelled on foot three miles, over a very bad road, to attend an afternoon conference. Many of the youth became seriously alarmed. They were unable to erase the impressions which they received at the baptizing season above described. Their champion was slain as with a *sling and stone*, and they were much perplexed thereat.

The reformation has not been confined to this town, but principally within the limits of this church, as it was before the work began. In one neighbourhood, in Irasburgh, where some of our church members live, several were taken with what some of our enemies have called the *Soul Fever* ; and have (to speak figuratively) died with it, and are, as we trust, made alive to God. They are now formed into a church distinct from this of more than 20 members. Several of the youth in Brownington are subjects of the work. A number of them have united with us, and about twelve have united with the Congregational church in that town.

The town of Newport (formerly Duncansborough) where brother N. Dagget, a *licentiate*, is preaching, has shared richly in the blessed work. The settlement in this town is small, consisting of only 12 or 14 families, who



were generally very stupid, and the young people uncommonly gay and thoughtless. I think I never saw the camp of the enemy so harassed by a single non-commissioned officer (as we may call him) as at this place. Some of all ages have been brought in; but more generally the youth; only two of them remain in the town, who are over fifteen years of age, that have not been baptized: and one of these is hopefully a subject of grace, as are several under this age. Among the baptized is Amos Sawyer, Esq. who has generally represented the town in the general assembly. It was pleasant to see this aged, venerable man follow his Lord and Master in this ordinance; but not more so, than to see the youth, many of whom were females, cheerfully go down into the water in the wintry season: but their language seemed to be,

"Christians, if your hearts are warm, Snow and ice will do no harm."

The inhabitants in this small settlement live very compact, there being only one school district in the town. Not far from thirty professed Baptists live in this neighbourhood. They meet with but very little opposition from without. *Behold how good and how pleasant it is for brethren to dwell together in unity.* Since the first of August last, 49 have been added to our church by baptism. I have baptized nine in Irasburgh, who have united with the church there. Very few have joined any other order. Nine only have joined the Congregational church in Coventry; four of whom had gained a hope some years before.

It is to be feared that the work has come to a close; but still it is a good time with us. We have had no trials or labours with any, since the reformation began.

Some circumstances of an interesting nature are deserving of notice. When the work appeared to be drawing to a close, I was requested to marry a couple in a remote neighbourhood in this town, where I had never visited. Four families only resided here; they were exceedingly ignorant, and very careless and profane. I complied with the request, and attended at the hour appointed. The whole neighbourhood collected, and after the solemnization of the marriage, I began to discourse with them about the concerns of their souls. Two of the young females appeared much affected. I continued the conversation till they had prepared their supper. After we had risen from the table, the young man who had been

married said to me, "I suppose, Sir, you are in a hurry; but I wish you would pray with us before you go." I complied with his request, and felt my soul drawn out in prayer to God, that he would pour out his Spirit and reform this neighbourhood. When I had closed, I perceived the young man was in tears, and when I spoke to him, he immediately cried out like those we read of, that were pricked to the heart, "What shall I do to be saved? I am the vilest wretch on earth! I am astonished that God has not sent me to hell long ago!" Thus he continued several minutes. Such a scene my eyes never beheld. He had calculated (to use his own words) on a high scrape—was determined not to sleep that night. He had made preparation, and invited his associates to join with him. He did not sleep, but the cause was different from his own calculations. I left them, after commending them to God, and to the word of his grace. This young man was shortly after brought to rejoice in God, with several others in the neighbourhood, and is now one of the most exemplary and devout members in our church. The face of things is very much changed with them. Instead of collecting for mirth and vanity, they unite in meetings and conferences. I am more convinced than ever, that it is the sovereign grace of God alone that bows the will of stubborn sinners. Most of the converts have confessed their unwillingness to yield, till they were compelled. I must close my narrative, and subscribe myself yours in gospel bonds,

JOHN IDE.

#### REVIVAL IN EDMESTON, (N. Y.)

*Letter to the Editors of the Western New-York Baptist Magazine.*

Dear Brethren,

THE following account of the Church, formerly called the Third in Burlington, now the First in Edmeston, is respectfully submitted to your disposal. What I have written is a statement of facts, which I have witnessed. I began to preach to the people of this place in my youth, and have continued through middle age, even until the white blossoms of the grave are scattered upon my head;—their joys have been mine, and their sufferings my sufferings.

In the spring of 1793, when this country was almost a wilderness, a small

number of us began to meet, on the Lord's day, in imitation of the primitive Christians. December following, the late Rev. William Furman made us a visit, baptized two persons, and advised us to hold religious conferences; that we might cultivate Christian love, improve in social worship, and finally come into the order of a church. Accordingly in March, 1794, being in conference, we gave a relation of the work of God's grace on our hearts, received mutual satisfaction, and solemnly covenanted to walk together, conformable to the gospel of Jesus.

A council, which was called on the 11th of the succeeding May, having examined our covenant and articles, unanimously gave us fellowship as a church in gospel order. Our number was eleven. This tender vine was exposed in the midst of a desert. The foxes and the wild beasts sought to devour it; the boar out of the wood sought to lay it waste; still it was not destroyed. The trees, which shaded it, have been felled; it has been warmed by the enlivening rays of the sun; it has been wet with the dews, and the gentle rains from heaven; it has budded, blossomed, and in due time borne fruit. Our first meetings were held in our dwelling houses, which were built of logs; but the humble cottage was made to us none other than the house of God, and the gate of heaven. The solitary place was now and then made glad with the singing of a young convert; and the streamlets in the woods, were the graves of those, who manifested that they were dead to sin, and alive unto righteousness. God was pleased to visit us at sundry times, and gradually increase our number, by adding such as we hope will be saved in the day of the Lord Jesus.

We also had our trials; were often chastised, yet never forsaken. When all is dark and gloomy, the Sun of righteousness suddenly rises with healing in his beams, and kindles light and life in the souls of sinners. The autumn of 1810 was a time never to be forgotten; the beginning of joys to some precious souls; seventeen were added by baptism. After this, God saw fit to try our faith and patience, there being no considerable awakening among us until last September.

Having returned from a journey westward, I observed that my audience was attentive; every eye intent on the speaker. Some were soon heard enquiring, what they must do to be saved? The waters of Bethesda were troubled. Many impotent persons lay near; yet no one appeared to help them down into the pool. But at length the Physician

of Nazareth, who is found of them that seek him not, came and spake the healing word. Then we saw an instance of the fulfilling of this prophecy: 'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.' Then shall the lame man leap as an hart, and the tongue of the dumb sing.' The work was thorough; salvation came to almost every house. The public meetings were punctually attended; every private visit was in fact a religious conference; careless Christians were roused to their duty; and the faithful rejoiced, at an event for which they had patiently waited. The Lord's day ceased to be a weariness, and became a delight. The profane swearer had a glimpse of the Divine Majesty, and from that moment, began to use the dread name of JEHOVAH with trembling and reverence. The tavern and the ball-room were deserted, and the house of the Lord was filled with devout worshippers. Although the society is small, not less than fifty persons, most of whom are in the morning of life, were buried with Christ by baptism and added to the church. Our present number is one hundred and fifty-five.

We have abundant reason to be thankful that the reformation was not confined to us alone, and that it is extended to the adjacent societies and towns; and we rejoice with confidence, that God will continue to carry on his work, till he shall have fully accomplished what he has promised concerning Zion.

STEPHEN TAYLOR.

Edmeston, 7th. August, 1817.

*Extract of a letter from a gentleman in Liverpool, (England,) to his friend in this vicinity, dated January 2, 1818.*

"My dear Friends,

"In the supplement to No. 31 of the Periodical Accounts, you will see the Lord's Prayer in 35 different languages. It is a literary curiosity, and has been the means of exciting a great interest in favour of translating and publishing the Scriptures into the Oriental languages; so much so, that one individual, an old gentleman of 80 years of age, on reading the account, said to his friends, 'I see there are 26 languages yet, in which the Scriptures have never been translated and published, and that an edition of each one may be printed for £500; that will be £13,000 for the whole. Cannot we raise this sum? If we can find



130 persons, who will give £100 each, or 260 who will give £50 each, the business will be done: let us set about it." This he did immediately. I have not yet heard whether he has completed his wish; but I hope he will, being a gentleman highly respected and greatly esteemed by all who have the pleasure of knowing him.

"I have this day been attending a public meeting, (the 9th,) and several of my family are now this evening attending the 10th and last public meeting for forming a Ladies' Bible Association, in aid of the Ladies' Liverpool Auxiliary Bible Society, all held in this town this week. A Mr. Charles Stoke Dudley (one of the society of Friends) a very able advocate of the British and Foreign Bible Society, is come from that society purposely to re-organize our Ladies' society. He has excited a great interest in this town, and I hope his coming will shortly promote the grand object, so that no poor family may be without the Bible.

"There are 150 Female Societies, 670 Auxiliary and Branch Societies in England, and 1800 Bible Associations! Well may we say, "What hath God wrought?" "This is the Lord's doing, and it is marvellous in our eyes." The knowledge of the Lord is covering the earth. It is spreading amazingly in Russia, and in the East Indies; and there are some Bible Societies even in Africa; and we greatly rejoice in their success in America."

"Nor shall this blessed gospel rest,  
"Till thro' the world its course has run;  
"Till Christ has all the nations blest,  
"That see the light or feel the sun."

### ALBANY THEATRE.

This spacious brick edifice, erected a few years since, has for some time past remained unoccupied, and entirely unappropriated for any purpose whatever. It was sold last week to the Baptist Society, and it is to be fitted up, as soon as sufficient funds can be raised, for the purpose of converting it into a house of divine worship. This event ought not to pass unnoticed. This building, that was once devoted to pleasure as a house of mirth, is now to be devoted to the service of God as a house of prayer. It is understood that the Rev. Mr. BRADLEY, with others of this society, will wait on the public with a subscription, to solicit their aid to accomplish this desirable object.

### AMERICAN BIBLE SOCIETY.

The Second Anniversary of The American Bible Society, was celebrated in New-York, on Thursday, 14th of May. The meeting was held at the Assembly room in the City Hotel, which was politely offered for the occasion by Mr JENNINGS. The doors were opened at 10 o'clock, A. M. The President, the Hon. ELIAS BOUDINOT, L. L. D. took the chair precisely at 11.—The meeting was opened by the Rev. Dr. Mason, one of the Secretaries of the Society, reading the 49th chapter of Isaiah. A very interesting and impressive address was then delivered by the venerable President. Letters of apology for non-attendance at the meeting were read from several of the Vice-Presidents, who were detained by unavoidable necessity, viz. the Hon. John Quincy Adams, Secretary of State of the United States, the Hon. Smith Thompson, Chief Justice of the State of New-York, the Hon. Wm. Tilghman, Chief Justice of Penn. the Hon. Andrew Kirkpatrick, Chief Justice of New-Jersey, Joseph Nourse, Esq. of the city of Washington, and Francis F. Key, Esq. of Georgetown, Dis. Col. A letter was read from the Rev. Dr. Romeyn, of the city of New-York, Secretary of the Society, for Domestic Correspondence, apologizing for his absence by reason of indisposition.

The Annual Report of the Board of Managers was read by the Rev. Dr. Blatchford of Lansingburgh.

The Report states the principles which the Managers have adopted for the regulation of their conduct in the disposition of their Stereotype plates for the more economical printing of Bibles; the views which the Board entertain with regard to the translation of the Scriptures into the languages of, and the circulation of them among, the Indian tribes in this country, mentions the donations they made, particularly to the Rev. Frederick Leo, a Protestant clergyman in Paris, of five hundred dollars, to assist him in circulating the New Testament in that city—and to Bible Societies in this country. The number of Bibles issued during the last year is stated to be 17,594, and since the formation of the Society, 24,004. The number of Auxiliary Societies that are known, is 153. During the past year, 174 clergymen have been made members for life; in a great proportion of the cases, by the contributions of their female parishioners. The Report concludes with an interesting reference to the Russian, and British and Foreign Bible Societies.

*Donations received by the Treasurer of the Baptist Board of Foreign Missions.*

1818.			
Feb. 17.	By Rev. Jesse Mercer, Powelton, Hancock Co. Geo.	-	143,00
April 1.	By interest of public stock	-	212,98
April 3.	By D. Adams, Esq. Charleston, S. C. Foreign Mission Society	-	639,00
	By do. do. Mrs. M. Mair, towards establishing a Divinity College	-	100,00
	By do. Mr. Lawson, translation	-	10,00
	By Rev. E. Barber, from an unknown person	-	2,00
April 10.	By Female Cent Society, Sunbury, Geo.	-	200,00
April 15.	By Rev. J. W. Griffith, Middleton, Rockland Co. N. Y.	-	20,00
April 22.	By John Torrey, Western, Con. donation	-	10,00
	By Joseph B. Gilbert, Esq. Con. Auxiliary Society	-	250,00
	By do. do. translations	-	50,00
	By Mrs. H. Wildman, Stratford Mite Society	-	40,80
April 24.	By Rev. William Brantley, Beaufort, S. C. Foreign Mission Soc.	-	30,00
	By Female Board of Foreign Missions, Fredericksburg, Va.	-	100,00
	By Auxiliary Society, Chapawamuk	-	40,26
April 27.	By John Wilson, Esq. Middle District Society, Poughkeepsie	-	100,00
April 28.	By Mr. E. Arnold, Westfield, Ms.	-	12,00
	By do. do. Reports	-	2,00
	By do. do. translations	-	1,00
May 4.	By Rev. L. Rice, from various sources since the meeting of the Board	-	3397,67
	By Mrs. Ansel Marsh, Tolland Female Cent Society for translations	-	18,00
May 9.	By S. L. Law, Esq. Sunbury, Geo. Foreign Mission Society	-	135,00
May 13.	By Samuel Payne, Esq. Hamilton, Madison Co. N. Y.	-	203,00
	By do. do. Masonic Society, Delpe 44. for translations	-	10,00
May 16.	By Rev. M. Bolles, from Mr. T. Wildman, Danbury, Con.	-	3,34
	By do. do. Mr. A. Osborn	-	.50
	By do. do. Collection	-	5,00
	By Cayuga Baptist Foreign Mission Society, New York	-	150,00
May 19.	By Rev. J. H. Brouner, Mount Pleasant Cent Society	-	20,00
May 26.	By Rev. E. Harrington, Saratoga and Washington Foreign Mission Society, N. York	-	100,00
	By sale of Luminary	-	1,60
May 28.	By Rev. Anson Sha, Ontario and Holland Purchase Association	-	88,00
June 1.	By Levi Pierce, Esq. Plymouth and Bristol Foreign Mission Society	-	120,00
	By the Hebron (N. H.) Missionary Society, pr. Lincoln & Edmands	-	55,00
	By the Salem Foreign Mission Society, pr. E. Seccomb, Esq.	-	100,00
	By the South Berwick Female Bible Society, for translations, pr. E. Seccomb, Esq.	-	30,35
June 5.	By H. Kimball, Haverhill, Ms. Foreign Mission Society	-	45,00
June 16.	By the Female Missionary Society, Pomfret, pr. Mrs. P. M. Handy	-	12,00
	By Powelton (Georgia) Missionary Society, pr. Rev. Jesse Mercer	-	120,00
June 25.	By Boston Baptist Foreign Mission Society, pr. James Loring	-	200,00
	By Rev. Lucius Bolles, Salem, being a collection towards building a place of worship at St. Louis	-	173,00

\$6,985,48

JOHN CAULDWELL, *Treasurer.*

Notwithstanding the heavy expenses of the last year, the Committee appointed to audit the Treasurer's accounts, state that they find the balance in the hands of the Treasurer to be \$ 3,292 61½ cts. and also certificates of stock amounting to \$14,499 54 cts.



## Poetry.

LINES, *written on a stormy evening in September.*

MARY! list how yonder blast  
Loudly roars, and, wildly swelling,  
Frequent in its gusts, and fast  
Raves around our lowly dwelling!  
Yet, secur'd from its intrusion,  
Smiles our hearth and cheerful flame;  
Far or near the dread confusion,  
Sit we here, and chat the same!  
O! 'tis mercy from above  
Checks our every rising fear;  
Guards the little home we love,—  
Gives the peaceful blessing here!  
All this tumult round our planet,  
Moves, some purpose to fulfil;  
Hath no self-control, nor can it,  
But effects its Maker's will!  
Times, like this, of great distress,  
Somewhat of God's power declare;  
May it much our minds impress,  
While we kneel at evening prayer!  
Hark, my love! the tempest rises;  
Down in torrents drives the rain:  
O! how many this surprises,  
Toss'd upon the whelming main!  
Ah! methinks, the winds, wild-raging,  
Burthen'd come, with many a sigh;  
And, each hollow moan presaging,  
Tells of many doom'd to die!

Down thy cheek the tear is stealing,  
Piteous of the seaman's pain;  
Tears are prayers, which Christian feel-  
ing  
Never sends to Heaven in vain.  
Now, if Christ be felt, thy treasure,  
Mariner, thou need'st not fear:  
Winds and waves fulfil his pleasure;  
He prescribes the storm's career!  
Happy soul! if grace hath found thee,  
Faith shall over fear prevail!  
Thou may'st smile, tho' death surround  
thee,  
There's a "needs be" for the gale!  
Love still rules, though tempests hide it,  
(God is merciful as just!)  
Trembling worldlings may deride it;  
Christians will adore and trust.  
God hath given, with hand unsparing;  
Man hath reap'd th' autumnal grain;  
Comes the blast, new bounty bearing,  
Comes the soil-reviving rain!  
Torrents! blasts! exhaust your raging,  
Not a murmur shall you raise!  
Faith, your awful force assuaging,  
Faith shall terror turn to praise!

E. A.  
[English Baptist Magaz.]

### THE RETURNING BACKSLIDER.

ON the pains of once backsliding  
From the Saviour's easy yoke;  
Always follows dreadful chiding;  
All our peace must long be broke.  
Satan tempts to shrink from duty,  
Or commit some direful sin;  
Points us out in haste its beauty,  
Then succeeds assent to win.  
Lest we should his end discover,  
He the evil hides from view,  
Tells us "pleasures round it hover,  
Present pleasures are but few."  
Thus he leads to sin's commission,  
Ere the consequence we weigh,  
But 'tis comfort's abolition;  
Peace will now no longer stay.  
Conscience home the matter bringing,  
Fills the heart with poignant grief;  
Yet it will not cease from stinging,  
Nor admit the least relief.  
God, our former help in trouble,  
Grants no more a cheering smile;

Frowning makes the anguish double,  
Nor can ought the pain beguile.  
Satan, ere the foul transaction,  
Cloth'd the sin in beauteous dress;  
But amidst the soul's distraction,  
He upbraiding adds distress.  
If within our eyes be turning,  
There's a heart as hard as stone;  
Once with love to Jesus burning,  
Now completely callous grown.  
Fears of hell the soul tormenting,  
Who this agony can bear?  
Doubts of e'er aright repenting,  
What can follow but despair?  
Pious youth, the Saviour loving,  
Shun the first approach of sin;  
If you dread the Lord's removing,  
Keep your garments white and clean.  
Though you now enjoy the morning,  
Sin may soon becloud your day;  
Take, O take, this dear bought warning,  
And for him who warns you, pray.  
DESERTOR MISER.







Good things.

The History of Pulpit — 357  
261

Exalt Prayers —

Ships Byron and } 279  
— Burman Miss<sup>n</sup> } 285

Impressions —

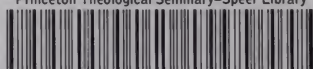
The Parting Scene } 312  
Wheelock Holman }



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